

(2.)

THE GOOD
SAMARITAN;
OR
AN EXPOSITION
ON THAT PARABLE

LUKE X. VER. XXX---XXXVIII.

*A certain man went down from Jerusa-
lem to Jericho, and fell amongst
Theeves, &c.*

By Nehemiah Rogers, Preacher of
the Gospel.

*En quæ didicisti ita doce ut cum dicas novè, non dicas nova. Vincent
Lyrin. advers. heres.*

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TO THE RIGHT
WORSHIPFULL
ROBERT AYLET
D^r. OF THE CIVIL LAWS,
COMMISSARY TO THE RIGHT
HONOURABLE AND REVEREND
FATHER IN GOD, WILLIAM
LORD BISHOP OF
LONDON,

AND
ONE OF THE MASTERS IN
ORDINARY OF HIS MAJESTIES
HIGH COURT IN
CHANCERY.

Aboutifull Favourer and fast friend
to the CLERGIE.

N. R.
WITH HUMBLE APPRE-
CATION OF ALL TRUE HAPPINESS
presenteth this ensuing Exposition,
in thankfull acknowledgement
of his many Favours, and as a testimony
of his ready observance in whatsoever
is commanded within the Power and
Profession of him his ob-
liged Servant.

The Text.

L V K. 10. 30---38.

VERSE 30. And Iesus answering said, A certaine man went downe from Hierusalem to Jericho, and fell among theeves, which stripped him of his raiment, and wounded him and departed, leaving him halfe dead.

31. And by chance there came downe a certaine Priest that way, and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certaine Samaritane, as he journied, came where he was: and when he saw him, he had compassion on him,

34. And went to him and bound up his wounds, powring in Oyle and Wine, and set him on his own beast, and brought him to an Inne, and took care of him.

35. And on the morrow when he departed, he tooke out two pence, and gave them to the Host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe I will repay thee.

36. Which now of these three thinkest thou, was Neighbour unto him that fell among the theeves?

37. And hee said, Hee that shewed mercy on him. Then said Iesus unto him, Goe, and do thou likewise.

A



A TABLE OF THE PRINCIPALL OBSERVATIONS
PROSECVTED IN THIS
Ensuing Exposition of the PARABLE
of *The good SAMARITANE.*

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THE GOOD SAMARITANE

LUK. IO. V E R S. 30.—38.

*And Jesus answering said, a certaine man went downe
from Ierusalem to Jericho and fell among thieves.
&c.*



Picture drawne to the life is highly
praised; but when we see one,
made by the hand of a cunning
workeman, to nod with the head,
moove the lips, roll the eyes, &c.
we so much the more extoll it.
All the Parables in Scripture are set
forth to the life (as it were) but
this (with some others) in such a manner, as that it seemeth
(and so is held by some) to be rather a *History* then
a Parable; though generally held to bee a *Real Parable*.

Our Saviours *Scope* in propounding of it was, First to
shew unto the boasting Lawyer, who was his Neighbour.
For however our Saviour (saith *Calvin*) could have simply

B

ply

Lyra in leo.

Harm. Evan2.

ply answered to the latter question made ;
Who is my Neighbour (verse 29) yet he chuseth rather by
 this Parable to draw an answer from the Lawyers owne
 mouth, the more sweetly to induce him, and others to
 acknowledge all man-kind to be so linked together by
 one common Nature, that every man in necessity is to be
 counted for a *Neighbour*, and the hand of reliefe to be rea-
 ched out unto him.

Secondly, to instruct the *Church*, concerning that *Righ-
 teousnesse* which must save us; and that by *the works of the
 Law no man living shall be justified*.

Thus he make answer to the Lawyers former *Question*,
verse 25. purposely meeting with the *Priests* and *Levites*,
 who were highly conceited of their owne goodnesse,
 contemning the *Samaritanes* as most vile (and counting
 Christ himselfe for one) when yet the Citizen of *Hieru-
 salem* was relieved by the hands of a *Samaritane*, and nei-
 ther by *Priest* nor *Levit*.

Divisio

The Parts are two: 1. *Propounding, ver. 30--36.*

2. *Applying, ver. 36, 37.*

In the former we have, 1. The *Introduction*. 2. The
Narration.

The *Introduction*, *verse 30*. [*And Jesus answering
 said.*]

Where you have first the Author [*Jesus*] 2. The
 manner of delivering it; which was, first by word of mouth
 [*He said*] 2. By way of answer [*Answering he said.*]

In the *Narration* two things: 1. The *Subject* or *Per-
 son* spoken of [*A certaine man*] 2. The *Predicate*, or
 what is spoken of him [*He went downe from Hierusalem
 to Iericho and fell amongst sheeves.*]

And here we have more specially considerable,

1. His *Misery*.

2. His *Recovery*.

His *Misery*, *ver. 30*. and in it, First the *meanes* whereby
 he came so miserable; Secondly, *Particulars*, wherein that
 his *misery* stood.

The

The *Meanes* were either more *Remote*, or more *Proxi-
mary* and neare. The *Remote* was his travelling from *Hie-
rusalem* to *Iericho* (where you have the termes from whence
and whether) The more *neare* was his falling into the com-
pany of *theeves*, &c.

The *Particulars* of this his *mifery*, stood in the evill both
of *Losse* and *Sense*. 1. The evill of *losse*, [*He was stripped
of his rayment.*] 2. The evill of *sense*; he was wounded so as
that he was left [*halfe dead.*]

His *Remedie* or *Recovery*, ver. 31---This is laid downe

1. *Negatively*.

2. *Affirmatively*.

Negatively, how or by whom it was not. *verse* 31, 32.

There; first, the *Persons* noted, first by Profession. 3. By
Disposition.

By Profession the one a *Priest*, the other a *Levit*.

Their Disposition; is first generally notified [*They
passed by*] 2. *Particularly exemplified* from the manner
of it, which was very unhumane [*They saw him in the way*]
yet passed by on the other side.

Affirmatively, where. 1. The *Person* succoring, a *Sam-
maritane*. 2. His mercifull *Disposition*, and that is enlarg-
ed, first from the *Cause*; Secondly, *Effects*. The *Cause*
was either more *remote*, viz. his travelling that way and
comming where he was; or more *neare*, he saw him and had
compassion on him.

The *Effect* or *Fruit*. ver. 34, 35 There see what he did, 1
To him immediately by himself while present with him, 2 *For
him, mediately by others* when absent Whilst he was pre-
sent with him: So in generall, 1. *He went to him*, 2. And
tooke care of him, which care is exemplified first, in the
dressing of his wounds, and that by powring in $\left\{ \begin{array}{l} \text{Wine} \\ \text{Oyle} \end{array} \right.$

2. *In the binding them up*.

Secondly providing for *future succour*. 1. By setting him
on a *beast*, 2. Bringing him to an *Inn*.

Next, what he did, when he was to leave him; by the
hands

hands of others, *vers. 35.* And there first the charges he was at with him. 2. The Charge he gave concerning him. The *Charges* is generally expressed. [*two pence*] And then Particularly exemplified, 1. From the *time* when, [*on the morrow*] 2. From the *Person* to whom [*to the Host*].

In the *Charge* also two things. 1. The *Precept* [*take care of him*] 2. The *Promise*. *Whatsoever thou spendest more, &c.*

The *Conclusion* or *Application* followeth, *ver. 36, 37.*

And there 1. A *Question*, 2. The *Answer*.

In the first, wee have the *matter* of it [*which of these three*] 2. His opinion required concerning it [*thinkest thou*].

In the *Answer* we have first the *Respondent* or the *Answerer* [*He*] 2. The *Answer* it selfe; which is first put in by the *Lawyer*. 2. *Raified* by the *Law giver*. And therein, 1. A *Dismission* [*Goe*] 2. A *Commission* or *Injunction* [*Doe likewise*] And thus of the *Parts*.

There are many *Histories* in the Word, which either are *Allegoricall* in signification, or may be *Allegorically* compared and resembled. Of what kinde this is, is somewhat *Questionable*; heare the Opinion of *Maldonate*. *Hic totius Parabola sensus est literalis: mirum praterea fit sensu aliquis mysticus, non affirmaverim, negaverimve: Sed quia omnes veteres Patres id traxerunt magno consensu, est valde probabile, non solum allegoriam, in qua non omnes utiq; convenissent, sed mysterium etiam esse, quod DEVS omnium mentibus instillaverit. Hos potissimum auctores videre Lector poterit; Orig. Hom. in Luc. 34. Greg. Naz. ora. 4. de Theol. Ambros. hoc loco. Aug. de verbo Dom. Ser. 17. & lib. 2. de q. q. Evang. Greg. lib. 20. Moral. 21. Bedam & Theo in Comment.*

We will then looke both into the *History*, and the *Mystery*. *Hystoria fundamentum ponit, Allegoria rectum supponit,*

ponit (saith *Hugo de sanct. viſt. in Introduct. Sacra Script. cap. 5.*) The one laies the Foundation, the other putteth on the Roſe: And into the laſt eſpecially (as being the moſt noble ſenſe,) and which eſpecially concerns us; and ſe (reſerving the truth of the Story) By this certaine man *Adam* with his poſterity may be underſtood, So Saint *Auguſtine*. *Homo iſte ipſe Adam intelligitur in genere humano. [Homo quidam] bene eſt generis appellatio, non enim ait deſcendit [Quidam] Sed [Homo quidam.] nam ſermo fit de tota humanitate (Græcus Anonym. in loc.*

Aug. de queſt. Evang. Lib: 2. queſt: 59.

By *Hieruſalem*] from whence hee travelled, *Heaven* and *Happineſſe* is to be underſtood, *Deſcendit a Hieroſolimis h. e. a gratia Dei,* (saith *S. Auguſtine*) & magno illo dignitatis gradu, quo condiſti fuerant: *Vel Hieruſalem qua interpretatur viſio pacis; Paradifum dicimus, ante enim quam peccaret homo, in viſione pacis erat, hoc eſt in Paradifo, ubi quicquid videbat pax erat & lætitia.*

Aug. Lib: 3. Hypognoſt.

By *Iericho*] to which he went is ment *this world*] heare (agaïne *S. Auguſtine*) *Heirico*] *Interpretatur luna, & ſignificat mortalitatem noſtram, propter hoc quod naſcitur, creſcit, ſeneſcit & occidit.* *Aug. de Evang. queſt. lib. 2. q. 59.* or thus, *In Iericho, hoc eſt, ad urbem Satana.*

Aretim in Loc

By the *Theeves*] into whoſe hands he fell [*Diavels*] (ſo Saint *Ambroſe*) *Incidit in latrones*] *Qui ſunt iſti latrones niſi Angeli noctis & tenebrarum* (and *S. Auguſtine* thus) *Incidit ergo in latrones, i. e. in Diabolum & Angelos ejus, qui per inobedientiam primi hominis humanum genus diſſoluerunt.*

Ambroſ. in Loc de homine deſcendente a Ieruſalem in Iericho.

They ſtripped him of his rayment] i. e. deprived him of Gods Image (ſo *S. Ambroſe*) *Quis ipſam imaginem Dei vera juſtitia & ſanctitate alijsq; donis gratia ſpoliarunt, & quoad bona natura vulneratum & ſemimortuum, a vita nimirum Dei alienatum, & in peccatis mortuum, & vita duntaxat naturali præditum reliquerunt.*

Aug: cont: Pelag. Lib: 3: Hypognoſticon: c: 7

Ambroſ. in Loc.

He was left *halfe dead*] not wholly dead, ſtill he had *Freewill* in things *Naturall*: Ability to reaſon, diſcourſe,

Aug. cont. Pelag.

foresee dangers to come, and to provide for the things of this life, in all which respects a portion of life remains in man after his fall, but in matters which concerne a better life, none at all. *Rectè dictus est semivivus* (saith St. Augustine) *habebat enim vitalem motum, id est liberum arbitrium vulneratum, quod ei solum ad eternam vitam quam perierat redire non sufficiebat: Et ideo jacebat, quia vires ei propria ad surgendum non sufficiebant, ut ad se sanandum Medicum, id est, Deum requireret. Or [Halfe dead] the soule still remaining immortall (so Theophylact.)*

Aug. tom. 7.
cont. Pelag.

By [Priest and Levit] the Law may be shadowed out with the Sacrifices, &c. which cannot deliver. *1 Cor. 3. 7.* (So Augustine) *In Sacerdote & Levita duo tempora intelliguntur, Legis (cilicet & Prophetarum; In Sacerdote Lex, per quam Sacerdotium & Sacrificia instituta sunt. In Levita vaticinium Prophetarum, quorum temporibus humanum genus sanari non potuit, quia per legem conditio peccati non abolevit.*

By the [Samaritane] Christ, who was touched with our infirmities, *Samaritanus iste, ipse est Salvator Christus (venit secus enim) i. e. venit in similitudinem carnis peccati* (saith the same Father.)

Aug. de q. q. E.
vang. l. 2 q. 19.

He [journied and came where he was] i. e. came on earth, and dwelt amongst men. [Bound up his wounds] dressed them like the good Physition of our soules, [pouring in oyle and wine] preaching [Repencance and Faith, Law and Gospell] which do both searce and supple: binding all up with the Sacraments, whereby Christs merits are applied. *Obligat vulnera infundens vinum & oleum* Vinum denotat legem, oleum est gratia Evangelij; Sacramenta sunt quasi alligamenta. *Greg. epist. 25. l. 1. ad Ioan. Episc. Constant. & Latin lib. 2. mor. c. 8. Dieter. post.*

The Beast] he set him on might set forth our [Nature] which he assumed bearing our sins in his body on the tree. *Iumentum] Jesus est caro, qua ad nos venire dignatus est: imponi jumento, est in ipsa incarnationem Christi credere* (so S. Aug. & Theop. in loc.

The

The Inn] is the Church into which Christ brings us ; the partition wall being by him broken downe, thus *Arctius. In diversorium ducit*] *Ecclesia hic peregrinatur per hospitia, suum habens p[er]itium in cælis, bene in mento impositum duxit in stabulum, quia nemo nisi per baptismum corpori Christi adunatus Ecclesiam intrabit,* faith Beda.

The morrow] when he departed is the time of his Resurrection and Ascension, *Quis est ille alter dies, nisi forte ille resurrectionis dominice; &c.* (Amb. in loc.) *vel quasi tempore alio, post resurrectionem utiq[ue] & ascensionem suam,* Aug: cont. Pelag.

About the two pence] there are variety of opinions, St. Ambrose thereby understands the two Testaments both Old and New, *que imaginem in se habent æterni regis expressam quorum pretio vulnera nostra curantur.* St. Augustine thus, *Duo denarii sunt duo precepta Charitatis quam per Spiritum sanctum acceperunt Apostoli ad Evangelizandum ceteris; vel promissio vite presentis & futura.* I trouble you with no other.

The Host] in whose hand this Two pence is put are the Ministers of the Word and Sacraments. Thus St. Augustine] *Et dedit stabulario, Paulo Apostolo, qui est vas electionis cui sollicitudo est omnium Ecclesiarum :* And eise where he further explaines himselfe thus, *Sed & pro tempore doctores qui vetus & novum Test. exposuere, supererogaverunt, pro quibus retributionem accipient.*

The Charge given them (with the two pence) is to [take care] i. e. to feed the flocke committed to their trust. And that under hope of a large retribution at his comming backe [whatsoever thou spendest more, &c.] *Sed quando reverteris Domine nisi iudicii Die ?* (faith St. Ambrose.) *Redibit Dominus in die iudicii & beneficia in proximum collata cumulativissime remunerabit* (faith St. Bernard.)

Thus much for Explication, come we now to matter of Observation from each part in order : And first of

Arctius in Loc:

Beda c. 42. in Loc.

Amb: in Loc.

Ambros: in hunc Loc.

Aug: de Quest: Evang: Lib. 2 Quest: 19.

Cont: Pelag: Hypo: Lib: 3.

De Quest: Evang: Lib: 2: 7: 19.

the proponnding part; wherein briefly of the *Preface* or *Introduction*.

Text.

And Iesum answering said]

Doct.

The Author of this *Parable* is *Iesum Christ*, the wisdom of the Father. *Parables* have God for their Author as well as any other part of holy Scripture, 2 *Tim.* 3. 16. *Mat.* 13. 10, 53 and 21. 45. *Mar.* 4. 34.

Their fullnesse, fitnesse, purity, preservation, together with the Churches acceptation and confirmation puts it out of doubt.

Vse 1.

Wherefore acknowledge we Gods goodnesse who doth not onely teach us what is necessary for our salvation by plaine Principles, and affirmative Conclusions, but descendeth to our capacities in a more familiar and delightfull way, so as to teach us by *Comparisons* and *Similitudes*, the better to imprint in our hearts and memories what so nearely concerns us. This God would have his Church take notice of for a speciall favour. *Hos.* 12. 10.

Vse 2.

And it may justifie the practise of such Ministers, who keeping within the bounds of modesty and sobriety, take paines in opening and applying *divine Parables* to their hearers. If all Scripture be profitable so teach, improve, &c. 2 *Tim.* 3. 16. then these Scriptures; (without question) Passe wee from the Author to his Manner of delivery.

Text.

[*Answering said*] ὁπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, *suspiciens autem Iesus dixit* (so the Vulgar read) As if Christ should make Answer with his eyes lift up to heaven: *male quidem legerunt suspiciens* (saith *Barraeus*) *legendum enim suspiciens*: (And so doe our best Interpreters) Some of our later (*Excipiens*) *Erasmus*, *Respondens*: So wee render it; and that aptly for ὁπολαμβάνα signifieth sometimes to answer, or to begin a speech ὁπολαβὼν δ' αὐθις ὁ Ἀμμόνιος εἶπε *Plutarch de des. orat.*

He said] *Oratoris est dicere, vulgi loqui.* There is no
lit-

little difference betwixt *speaking* and *saying* : *Speaking* comes by *Nature* ; *Saying* by *Art* : Children *speake*, the Learned *say* : Christ so *spake*, as if he said. He *spake*, and answered. First observe.

Teaching by word of mouth is the most effectuall kind of teaching.

Thus *Exo. 20* 1. God *spake*, saying, therefore *Act. 7. 38.* they are called *verba viventia*, lively oracles: or as some copies have it, *λογον ζῶντα*, *sermonem vivum*.

For further confirmation of this Position, read *I Kin. 19* 11. *Rom. 10. 14. 17. Act. 10. 44. I Cor. 1. 21. Pro. 28. 9. Gal. 3. 2.*

What thinke you then of that position of Papiſts: *Images are Laymens books?* And that of *Bellarmino melius interdum docet pictura quam Scriptura*.

And what of the conceit of *Anabaptists, Familists*, and such like; who are of opinion, that the publike ministry is needlesse, they are to depend on *Apparitions* and *Revelations*, &c.

As for us, attend we to the *Word* read and preached; Christ enters in by the *Dore*, not *Window*, he leaves that to the hireling. *Be ye open ye everlasting dores that the King of glory may enter in.*

Answering said.

An antwer is made either to the necessity of the matter, or to the desire of the hearer.

As it is made to the former; so Christ is said sometimes to answer when no question went before, so *Mat. 11. 25.* thus it is an Hebraisme.

Usually it is a reply to some question before propounded, And so here: You read before there was a question made by a certaine Lawyer; *proud*, though *learned*: *Learned* he shewed himsele to be in forbearing all circumlocutions; and in abridging the ten Commandements into two (taking the first, out of *Deut. 6.* and the second out of *Lev. 6.*) whereby it appeares he was well read in *Moses law*. *Proud* he

Doct.

De Imag: c. 10.

Text

he was, in that he went about to justify himselfe, *ver. 29.* He hearing himselfe praised for his *wisdom* was ambitious also of the praise of *Righteousnesse*; for which end he propounds this case to Christ, *Who is my Neighbour?* thinking no Samaritane was to be taken for a Neighbour, but the Jew alone, whom he durst boldly say he loved as himselfe. Our Saviour upon this occasion answers as followeth. Observe we hence.

Doct.

Christ hath an answer ready to our demands. If we make the *Question*, he will find an *Answer.* *Mat. 11. 4, 25.* and *12. 38, 39, 48.* and *13. 11, 27.* *Mark. 10. 3, 5, 20, 24.* *Ioh. 3. 3, 5, 10.* Amongst many other proofes that one *Mat. 22. 46.* would not be forgotten. He was so ready and prompt a *respondent*, as that his adversaries durst ask him no more *Questions*.

Reason

First, he must make good his name. *Isa. 9. 6.* *Counsellour*, and being our Counsellour he will answer our *Quæres*.

Secondly, he is *Full*; sometimes countell must demur; Christ needs not, he can soone tell us what is good in Law.

Thirdly, he hath promised that *if we seek we shall find*, *Mat. 7. 8.* And therefore,

Vse

In all our doubts have we recourse to him, he will be as plentifull in *Resolution*, as flesh and blood can be in *Questioning*.

Obje. But Christ is in Heaven.

Resp. Yet his answer is neare thee. *Rom. 10. 8.* even in his *Word*, and in thy *Heart*.

Sometimes in his *Word* God answers us, as he did of old by *Urim* and by *Thummim*: guiding his *Ministers* tongue for that very purpose. *Mich. 2. 7.*

And as we have his answer from his *Word*, so not seldom from his *Spirit*, especially in *Prayer.* *Isay. 30. 19.* *Ier. 33. 3.* So that an answer may be had if sincerely sought.

Obje. But some have sought, and yet have not bin answered.

answered; So *Saul* who asked counsell of God, and yet in depth of sorrow complained, *Deus recessis a me, &c. The Lord hath forsaken me, and answereth me no more, neither by Prophets nor by dreames.* And *Mich.* 3. 7. *Nulla exaudisio Deist* There is no answer from the Lord?

1 Sam. 18: 15.

Resp. *Saul* sought to serve his owne turne against the *Philistiner*, and not to please the Lord; neither God nor his *Glory* were regarded: By such indeed God will not be inquired of, *Eze.* 20. 3, 31. or if he be, he will not answer them; or if he do, it shall be in wrath and not in mercy, *Eze.* 14. 4, 7.

Quest. What then must be done if we would be answered?

Resp. Be ye such as answer Gods demands, *Zac.* 7. 17. see that answer of a good conscience be made by you spoken of, *1 Pet.* 3. 21.

Secondly, take heed ye bring not Idols in your hearts: let there not be any beloved sin lodged or harboured within; for then the Lord will not answer you; or if he do, even according to the multitude of your Idols will he answer you, *Eze.* 14. 3. You see it true in *Balam's* case *Numb.* 22.

Thirdly, see that you bring with you an humble spirit, willing to deny your selfe, and receive what answer soever God shall please to give; to enquire of God, and yet to follow your owne counsell is a sinne of a provoking nature. *Ier.* 6. 16. and 23. 35, 36. thus do and doubt not of an answer.

Again, it may satisfie the great disputer of the world, *1 Cor.* 1. 20. who turneth all his Religion into unprofitable *Verbum*. God hath an answer for these, as well as other. To be short, there are foure principall Questions, which shall not goe unresolved.

Vſe 2.

The first is, *An sit Deus?* this the *Atheist* makes, but God will give him to understand, there is a God. The second is, *Quid sit Deus?* this the *Papist*

Psal. 58. 11.

Jer. 2. 11.

----- 5 7.

Exo. 34. 7.

Pro. 16. 4.

Vse 3.

1 Pet. 3. 15.

pist shall be resolved of, and made to know that stocks and stones are no gods. The third is, *Quotusplex Deus?* this shall be fully resolved against desperat and presumptuous sinners, the presumer shall feele that God is just as well as mercifull, and the desperat behold that God is mercifull as well as just. The fourth is, *Propter quid Homo?* All wicked ones shall find that God made man for his own Glory, and the wicked for the day of Judgement.

And it may further serve to teach us, after Christs example, and the *Apostles* precept, *To be ready alwayes to give an answer to every man that asketh*; be they *Believers*, or *Unbelievers*. True it is there is more than ordinary skill required to answer well: *Persons, Time, Place, Occasions* must be observed. One kind of answer suits not with every sort of men: After one manner we answer *Great-men*; after an other manner *Learned-men*; after an other Ordinary men; after an other way the *Captious, &c.* But yet this skill we must endeavour to attain unto, *Colos. 4. 6. God is he that can inable us, Pro. 16. 1.* And hath Promised to inable us, *Math. 10. 19.* Seek we to him (as *Habbakuk 2. 1.*) bringing with us in our *Prayers, Faith in Gods Promises*, as did *David, Psalm. 119. 41, 42.* So shall we not need to feare to give an answer before Kings or Princes being called therunto.

Obj. But we read *Mat. 27. 12, 13, 14. Nihil respondit, Christ answered nothing to the accusations of the Priests and Elders, nor to the demand of Pilate, John 19. 9.*

Resp. Christ was at no time without an answer, when God might have glory by it, as appeares, *Math. 26. 63.* But at this time he forbore, for divers reasons. 1. To fulfill *Prophecies*, as that, *Esay. 53. 7.* 2. To shew his readinesse, and willingness to suffer death for us. 3. To leave us an example of Humility and Patience, in case of slander, 4. For that at this time an answer needed

needed not, *Pilate* was incapable of the doctrine of the *Trinity*: Nor was it a time now, to reveale his *Deity*. The rest were unreasonable and malicious, who though they knew him to be innocent, yet would they accuse him, and (by his words) seeke to insnare him: In the like case it is lawfull (nay behoovefull) we should be silent: *Intelligens illo tempore fletus* (saith the Prophet) *quum tempus mali erit*: That time is an evill time and en-joyes silence.

Amos 5.13.

A second thing to be observed is,

God turnes the finnes of men to the advantage of his Church.

Doct.

It was a captious question which the *Lawyer* made and that occasioned this *Parable*. Thus *Dauids* fall occasioned the penning of many a sweet *Psalme*, which els we might have bin without. So the running away of *Onesimus* from his Master, the writing of that *Epistle to Philemon*.

Which (in a word) should teach us to admire the wisdom and power of the Lord, who causeth *Light* to arise out of *Darkenesse*, and bringeth hony unto us out of a dead carkase. St. *Austin* said of *Adams* fall, it was *Felix culpa* (in regard of the happy consequences thereof to the Elect) so we may say (in the same respect) of many of the sins and fals of others, we had never enjoyed so many sweet instructions, and consolations, but for their fowle offences.

Vse

Lastly in that our Saviour thus answers this captious caveller by a *Parable*, we may conclude.

It is a good way by Parables to answer the proud and captious.

Doct.

Christ could simply and directly have answered his question, but this way he rather chuseth, the better to convince and silence him. Wherefore, as our Saviour saith in an other case, *He that can receive it, let him receive it*. And so much briefly for the *Introduction*. Come we now to the *Narration*.

Cal: in Loc.

Vse

Text.

A certaine man went downe, &c.

Doct.

First looke we into the *Story* : (Consider we the words according to the letter) and then after into the *Mystery*. The *Text* saith; *Homo quidam. A certaine man there was*, but who this man was, is left uncertaine.

Scripture sets downe things necessary for Salvation, not for satisfying curiosity. It is well observed that in the books of the *Kings* and *Chronicles*, this is often repeated. *The rest of the Acts, &c. they are written in the bookes of the Chronicles of the Kings of Iuda, &c. So Ester 10. 2. The rest is written in the bookes of the Kings of Persia.* As if the Spirit of God should say : I have sufficiently told you here, so farre as may concerne the Church, and make for your edification in Godlinesse; it is not my manner to satisfie your curious desires, and lustfull appetites, if you would know more go you to your owne Registers. See 2 *Tim. 3. 16.*

Use

Beware we than how we abuse any part of *Scripture* by *jesting* or *overcurious handling*, to please mens humors: This is (as it were) to put the *Prophets* and *Apostles* into a *Foolcs-coat*. They are not penned for any other end then to further mans salvation and happinesse. And in reading of them let our aime be to profit, and not to passe the time away. True it is there is no *History* so pleasant as the *Sacred*; The magnificence and antiquity of the matter, the sweetnesse of compyling, the strange variety of memorable occurrences doth sweetly steale away both time and Reader. But let us still remember, the *delight* in reading is nothing unlesse it be reduced to *Use* : God penned his Word not to tickle the eare, but to save the soule.

*Aug. Tom. 4.
Quest. Evang.
1: 2. cap. 2.*

In the *Mystery*; *This certaine man was Adam*, and every one that comes from the loynes of *Adam*; even mans whole nature. *Homo enim iste ipse Adam intelligitur in genere humano* (saith *St. Austine.*)

In this *Expositors* do agree concluding (according to the

the truth.) *That Adam and his posterity is the rob'd and spoyled man.* See Gen. 3. Ps. 49. 12.

Let every one then so looke upon himselfe, and thus judge. So did St. Paul, Rom. 7. 24. *τῷ αἵματι τοῦ ἁγίου * αὐθρῶν* O wretched (spoyled) man that I am.

Man by Creation was indeed an admirable creature, the Master-piece of all Gods works, consisting of a materiall body, but as immortall as his soule which was divine and immateriall : his *Inside* was full of spirituall, his *Outside* was full of naturall perfection, both carrying the Image of his God, and he in both being the glory of Gods *Workemanship* in this inferiour world : Placed in a *Paradise*, prepared and furnished with all delights and rarities for his entertainment. Such a place as no mans eyes might ever bee so happy as to behold, but his owne : Appointed Lord and Sovereigne over all the creatures upon the Earth, which received their denomination from him, and did their homage most readily unto him. In a word, he was a creature every way so absolutely happy, that unlesse we had againe his first perfections, it is impossible to make compleate relation of his happy and glorious condition.

Thus God made man upright, but he hath sought out many inventions of his owne. Although he was created thus Excellent, yet *mutable*. He was made good, but changeably good : In power of standing, and possibility of falling : Power of standing he had from God his Creator ; possibility of falling from himselfe being a creature ; so as that this his estate might be altered and changed by force of temptation.

That the creature (righteous by Creation) may so eternally remain ; Two helps, or favours from God, are necessarily required. 1. *A power to persevere in goodnesse* (for without this Power the creature of it selfe ceaseth to be good.) 2. *An act or deed* ; and that is the will to persevere or perseverance it self. Both these helps the good Angels have, and therefore

Doct.

Vse

Eccles. 7. 29.

fore kept their standing. *Adam* received the *first* of God, but not the *Second*: For besides the goodness of his will, he received of God, a power constantly to persevere in goodness, if he would; Yet the act of perseverance was left to the choice and liberty of his own will; which power he abused, and so falling into the hands of *Theeves*, the Diuel and his Angels, was soon rob'd and spoyled (as we shall see in the Profession)

Object.

But how had *Adam* sufficient grace having not the will to will that good he could and might.

Respon.

He received sufficient for the *perfection* of his nature; (if he would not have bin wanting to himself;) but he received not sufficient grace for the *immutability* of his nature; nor was that of necessity to be given to a creature: For then *God* had created a *God* (who only hath his Name and Nature *I A M*: it being only proper to him to be unchangeable good.)

Basil:

A *Gold-Smith* makes a Jewell of great valew (saith one) he compounds it of gold, pearls and precious stones, when he hath brought it to perfection he doth not put this property to it, that if it fall it shall not be bruised nor broken: Thus *God* created man in all *perfection*, and gave him *power* and *ability* to continue in the same, if he would; yet he did not put unto his nature this condition, that it should be unchangeable, when it should be assayed by the force of outward temptation (as it was, whence he fell, and as a rob'd, and spoyled man now remaines.) Judge not then of Gods goodness to him by what now he is.

Vse 2.

Nor let any now trust to his own strength and power; you see the weaknes of man at his best estate without the power of God; he could not avoid the least assault of the *Theefe* or robber further than he was assisted by Gods good grace; which should cause

us (now much more) to renounce our selves and cleave to God; wholly depending upon his gracious assistance in all our actions and attempts. Let not our false heart deceive us which thinkes to goe beyond the Divell in swallowing of his baite and yet avoid his hook; Worlds of soules perish by this fraud, fondly beguiling themselves, whilst they make themselves believe by their wit, and strength, they can beguile the Tempter.

Thus much for the *Person* spoken of. Next consider we what it is that is said of him.

He went downe from Hierusalem to Iericho and fell amongst thieves, &c.

First, we must speake of the termes before we come to other particulars.

[*Hierusalem.*]

Hierusalem of old was called *Salem*, Gen. 14. 18. Afterwards it was possessed of the *Iebusites*, and named *Iebus*. *Iudg* 19. 10. And so from *Iebus* and *Salem* (as some suppose) by the change of a few letters (for the better sound) came *Ierusalem*. Others thinke the former part of the word comes from *ies*, holy; because *Ierusalem* is called the *holy City*.

But then there should be a mixture of two severall languages to make up the word: And therefore their opinion is most probable who derive it of *ieheb*, he will be seene, Gen. 22. And *Shalem*, Peace: Thus put together it is *Ierusalem*, the vision of Peace (for there peace and concord dwelt.)

It consisted of two Cities; One was called *αινωπολις*, the upper City, the other *κατωπολις*, the lower towne: to this the Apostle alludes, *Galat.* 4. 25. the one signifies the *Church Militant*, *Psalme* 128. 5. The other the *Church Triumphant*, *Revel.* 21. In the Allegory then,

Text.

Pet. Martyr, Pererius.

Hierom Mat. 27. 53.

Midras in Ps. 76

Visto Pacis.

Doct.

Hierusalem is a tipe of Heaven.

Thus it is in sundry respects. First, *Hierusalem* was high standing upon hills, and therefore called the navell of the Earth or the middle of the Land. *Iudg.* 9. 37. *Ezek.* 38. 12. And these that come from thence are said to descend or come downe when they went to other parts (as this *Samaritan* is said to do:) *Beautiful for situation* (saith the *Psalmist*) *Psal.* 48. And thus is *Heaven*: It is a lofty and high *Mountain*, *Isay.* 57. 15. So high that we may wonder the eye is not wearied before it reacheth it: The fairest Prospect, in which all others end; one inch of which hath more beauty in it then the whole Globe of the Earth. And yet that we see is but as the outward curtaine of that glorious *Tabernacle*, wherein God himselfe, and blessed Angels reside; which is conceived to be as far above that we see, as that is this Earth.

2. *Hierusalem*, as it was high so holy. *Math.* 4. 5. *Zach.* 8. 3. *Dan* 9. 16. God having chosen it in a speciall manner to put his name there. *2 Cor.* 7. 12. Thus *Heaven*, *Isay.* 57. 15. that is the *Throne of God*, there he sits, that is his *eternall habitation*, into which no unholy thing can enter.

3. *Hierusalem*, was a safe place, being compassed about with a threefold Wall; environed with many mountaines, having a ditch that compassed about the Citie digged out of stone, wherein an hundred and fifty thousand men did still continue and abide. And yet *Heaven* is a place of more security; there can no moth nor rust come to corrupt it; nor Theefe breake through to steale, *Matthew* 6. 20. *Isaiah* 32. 18.

4. *Hierusalem*, (according to the notation of the word) was the vision of Peace, there God made known himselfe, by *Urim* and *Thummim*; there and onely there was the Temple, the Priest-hood, and Sacrifices. Peace was within these Walls and Prosperity within these

Pala-

Palaces: There it was, where silver was of no price, but accounted of as stones, and where Cedars were as Sycamore trees in the *Vale* for abundance: Thus is *Heaven*, there we shall see God face to face, and have a perfect vision of him, *Quoad capacitatem Creatura*, though not *quoad plenitudinem ejus*. Yea this *Vision* shall be the *Vision of Peace*; thence peace shall come *Isay. 32. 18.* A *Tabernacle* that shall not be taken downe, nor one of the *stakes* thereof shall ever be removed, neither shall any of the cords thereof be broken. *Isay. 33. 20.*

5. *Hierusalem*, was a *City compact* by reason of the bond of love and order amongst the Citizens. *Psal. 122. 3.* So in *Heaven*; there shall we be all of *one heart*, and *one minde*: wee shall rejoyce in others glory as if it were our owne, and walke all by one rule, and that for ever.

6. Lastly, *Hierusalem*, was the *glory of the Earth*: and so is *Heaven*; take the *Sunne* out of the *Firmament*, what would the *Earth* be but as a confused *Chaos* to us?

As *Caleb* and *Ioshua* said to the people concerning the Land of *Canaan*, *Come let us goe up to possesse it, for it is a good Land and rich Countrey*: So say I of *Heaven*: what good thing on earth, or above it that *Heaven* hath not? Vsc

Fulgentius seeing *Theodorick* King of *Italy* going in pompe to *Rome* (spake thus) how beautifull is the heavenly *Hierusalem*, when earthly *Rome* so glittereth! So thinke thou, and speake thou of *Heaven*, when thou lookest upon any earthly thing that doth delight thee; Remember still *Heaven* excels.

David resolves he will never forget *Hierusalem*, but preferre it to his chiefest joy. *Psal. 137. 6.* So should we vow, concerning the new *Hierusalem*; with the *Tribes*, thither should we go up in our serious meditations, and having once pitched upon that place of excellency come downe no more: Or if in case this flesh we beare about

with us force our discent (as doth our Text) yet how unquiet should we be, till we are let loose to immortality.

Text.

[Iericho.]

Doct.

Auz. Tem. 4.
Quest. L. 2. E-
vang c. 19.
Revel. 12. 1.

A figure of this world and that fitly. It comes of *Iareach*, the Moone, and the world is like the Moone.

First, for her *Mutability*: The Moone never looks upon us with the same face; still in her increasings or decreasings; now she is in her *Full*, anon in her *Wane*. Secondly, And when she is at the *Fullest* she is not without her *Spots*; something we meet with in the world that doth imbitter her sweetest delights unto us. Thirdly, Besides, all the *Light* the Moone hath is but *Borrowed* from the *Sunne*; no comfort in any thing here to be had, further then it is bestowed upon us in Christ.

Secondly, *Iericho* for *Situation* was low; and low Country ground is wet ground; it was moist and watery: so is this *World*; low indeed in comparison of *Heaven*, and hath a wet bottome; every eye is full of teares, still cause of lamentation and mourning whilst here we are.

Thirdly, the *waters of Iericho* were bitter, and the ground barren. 2 *King. 2. 19.* So this *World*, no content can we find in it, it is but as a dry and barren land, even a *land of famine*, as you read, *Luk. 15.*

Fourthly, *Iericho* was *unkind to Gods spies. Josh. 2.* So is this *World* to Gods servants his *Embassadors. 2 Cor. 6. 4, 5* and *11. 23.*

Fifthly, Yet in *Iericho* there was one *Rahab* to entertaine them, and to hide them: So in this *World* God hath some to give Gods Servants entertainement.

Sixthly, *Iericho* was execrable and to be destroyed: So is this *World*, it is reserved for fire against the last day.

Seventh-

Seventhly, in *Ier cho* some were spared, even as many as got under the red Flag, which was the signe. *Iosh. 2.* Thus, so many as get under *Christs* colours, and are sprinkled with his blood shall not perish.

Ios. 6. 23, 25.
Cap 2. 18.

Eighthly, a heavy curse lay upon him that should take of the accursed thing, or go to raise up the Walls, or build the City. So is it with those who do affect this World, who indeavour to maintaine it and the works of it, *Iob. 2. 15, 16. Iam. 4.*

Iosh. 6. 18, 26

Be we then better enformed of the World then we have bin; the error of our *Iudgement* is a cause of the error in our *Affectiōs*; questionlesse if we did rightly understand what the world is, we would not set our affectiōs upon it, so eagerly, even as the *Bee* sets on her sting, with all our might.

Vse

You may remember in the *Law*; those *Fish* which had fins, and did float aloft, were counted cleane, and might be eaten; but *Eeles* might not be eaten of, they were esteemed as uncleane. The *Fins* (as some of the *Ancient* have thought) signified *Faith* and *Hope*. The *Eele* having no *Fins*, signified the *Worldling*, who is alwayes grubbling in the Earth: However (these things be applyable, yet) this we rest assured of, *Worldlings* are in Gods esteeme *Idolaters*, *Col. 3.* With *Achan* they take of the accursed thing, and hide it in their hearts, as he did in his *Tent*; yet they will acknowledge it no more then *Achan* did his wedge, but God will discover such in the end, as he did that *Achan*. And thus much of the termes.

Now his travaile from *Ierusalem* to *Iericho* was a more Remote cause of this his *Misery*, whence observe.

In our travels we are lyable to many perills, *Iudg. 19. 25. 1 Cor. I. 1. 26.* Yea to death it selfe, *1 King. 20. 30. Gen. 25. 19.*

Doct.

And this should teach us, first to commend our selves and others unto Gods protection in our journies, *Gen. 28. 20, 21, 22. 24. 12.* *St. Iames* doth wittily taunt those who

Vse

Psa. 91. 11.

Vse 2.

Doct.

Quod interpre-
tatur sanguine-
um Hier. in epist
Paul.

Si non descen-
disset, fortasse
in latrones non
incidisset, saith
St. Aug.

Vse

say to day or to morrow we will goe, &c. James 4. 13. The Successes of our travels depend upon Gods blessing, therefore the godly speake with a limitation, *Si Dominus voluerit, If God will, or if God blesse me, &c.* And his blessing may be expected while we are in our wayes; having a warrantable calling, and right affection in such undertakings; seeking unto him also by *Prayer* and *Invocation* that it may be prosperous. A journey thus undertaken in *Faith* and sanctified by *Prayer* cannot but have good success. To the neglect hereof we may justly impute those many damages that we suffer from *Theeves* and *robbers* and other crosse accidents which we meet withall in our travels.

And when we are preserved, let us not forget to give God the praise, he it is to whom we are beholding for preservation, his praise may not be forgotten.

Secondly, we note,

That the way from Hierusalem to Iericho is full of dangers.

This is true in the *History*: For betwixt *Hierusalem* and *Iericho* there was a *Desert*, where passengers were spoyled by *theeves* and *robbers*, and much blood there shed, in which respect it was called *Adomim*, from the store of blood there shed by them. There also was *Zedechias* the King taken by the Captaines of the King of *Babell* when he fled from *Ierusalem*.

This is true likewise in the *Mystery*; we are never in more danger to be made a prey on then when we descend to *Iericho*, and travell to the World-ward. See *Iob. 18. 8* *1 Tim. 6. 10*. In this way it was that *Esan*, *Achan*, *Gebezi*, *Ahab*, *Ananias* and *Saphira*, *Demas* (with many other) have bin spoyled: Some bound hand and foot, so as that they could do nothing: Some gagged, so that they could neither cry nor call: Thousands mortally wounded, so as that never after they could bee recovered.

Which should teach us all, to be very wary how we

go this way; Read *1 Ioh. 2. 15.* A necessary exhortation for us, to whom it is as naturall to love the world, as for smoake to ascend; and hence it is that God doth so often admonish us to take good heed, when we walk that way, *lest we be ensnared, Dent. 7. 25.*

Should a *Sayler* see a Ship before him cast away upon some Rock, he would steere his course with the greater care: How many have we known, whose love hath bin cool'd; Zeale quenched, &c. through the love of this world? How many young servants have proved (through the pursuit of this) irreligious Masters? Young Saints in shew, but Divells in truth? In their former time they have like *Thamar* (King *Dauids* Daughter) bin apparelled in *Virgins robes*, (*A garment of divers colours*, such as Kings daughters use to weare) But in after time, their garments have bin torne; (*Charity rent, Faith broake, Patience tattered*) so that as *Abolon* spake to her, his Sister: *Hath Amnon thy brother been with thee*, we may say to these, hath not the world bin with you, &c. Alas for us who follow after this world and feare not, when as indeed it is but as the wood and desert, and the pleasures thereof the bushes wherein the theife and spoyler lyes lurking to make us a prey.

2 Sam. 13. 18.

ver. 20.

Quest. Must we have no doings with the world then? May it not be used at all nor followed?

Resp. Surely then we must get out of the world (as the *Apostle* speaketh) Why hath God placed us here, but to be employed in it? Our callings necessarily require that we sometimes take a journey towards *Iericho*, as to the *Market-Towne*; where and whence it is, that provision for our bodies must be made. But (notwithstanding) we must travell as he doth who is to passe some dangerous road, having a great charge about him.

First, have our eye in every corner or crosse-way: He who travels a dangerous road is very circumspect, and

Psal. 121. 1.

wisely suspitious of every one he meets withall: So should we in following the world; still looking upon these things, as snares and nets, laid to entrap us: So speaketh St. Ambrose, *There is a snare in gold; Birdlime in silver; entangling nets and grins in lands and Lordships*: yea this lower Hemisphere or visible part of the world (as saith an other) is but the *Diuels Chesboard*, wherein hardly can our *soules moove*, either backward or forward, but he sets out one creature or another to attach us, nor have we any other meanes to avoid his subtilty and snare, then by *looking up unto the hills from whence cometh our helpe*, as 2 King. 6. 15.

The Bird when she is affraid, mounteth up to Heaven and to escapes the net; thus should we doe; *For in vaine is the net spread for all that have wings. Prov. 1. 17.* They have power to escape by flight. Thus David, *Psal. 25. 15. Mine eyes are ever towards the Lord, for hee shall plucke my feet out of the net.* Learne a new way to escape taking.

The snare (you know) is laid on Earth, and the wisest course would be (as a man would thinke) to have the eye thereabout where we suspect the snare is: But (saith David) *I will looke up*; while we looke up the feet are gathered up the better. *A wise mans eyes* (saith Solomon) *are in his head, but a fooles eyes are in every corner of the world*: Let us be as that wise man and have our eyes in Christ our Head, and not as the Foole, but with the Saylor, who though he be upon the Sea, yet lookes more to the Heavens then to the Sea: So do we.

Secondly, he that travels in a dangerous way is carefull to provide himselfe of weapons, for feare of Robbers; a good Staffe, or a good Sword, or both: So here in this our travell, Faith may not be wanting. David said of Goliaths sword, *none like to that*, so say we of this, it is a weapon offensive, by it we overcome the world, 1 Iohn 5. 4. and Divell, 1 Pet. 5. 9. James

4.1. It is as a *Pistoll* against a Theife, if our enemies see us furnished with that they will not hastily venter on us.

It is also *Defensive*, in which respect it is compared to a *Target* or *Shield*. 1 *Thes.* 5. 8. *Ephes* 6. 16. It defends us from the fiery darts of the evil one.

It is a good *Staffe* like wise to rest upon. With it (in his hand) *St. Peter* could walk upon the Sea; we stand and are stablished by it (as speaketh the *Apostle* to the *Colossians*.) Therefore (if we be wise) provide we our selves of such weapons, 2 *Cor.* 10. 4.

Thirdly, he that is to travell in such a way will be inquiring after good *Company*: For *Va soli*, *Woe* to him that is alone; good society takes away all tediousnesse from a journey: Get we into the company of the *Saints*, delight we in them that excell in vertue, they will helpe thee and assist thee by their *Prayers*, and examples: Their strength shall be employed for thy good, and thou better inabled to walk Heaven-ward: Two are better than one. (yet better one then a bad companion.)

Eccles. 4. 9. 10.

Pf. 16. 9.

Fourthly, he that travels some dangerous way will not be running into every *by-lane*; they will keep the *beaten road*: the *Kings High way* is held to be the safest way: So we, while we keepe our selves within the compass of our calling (*Generall* or *Particular*) have promise of *Protection*, *Psal.* 91. 11. Otherwise we are as a *Bird* that wandereeth from her nest, *Prov.* 27. 8. While it sits brooding of her eggs, God took order that none should hurt it, but being off, if any kil'd it, it was no offence: So is it with us; *Balaam* shall meet an *Angell* with a naked *Sword*, when he wanders out of his path, *Numb.* 23. the *Prophet* with a *Lyon*, 1 *King.* 13. *Skime* shall loose his life, when he passeth the bounds that are set him by the King.

If the *Deere*, leape over the pale and will be stragling into the fields not keeping within the compass of the

Parke

1 Cor. 7. 17.

Parke, every dog shall set upon it, to hunt it in again. So the world, Divell, Conscience, All, shall be let loose against us, and a thousand inconveniences shall befall us, to make our paths uncomfortable, to drive us to *Repentance*, and bring us back again. As God therefore hath distributed to every man, as the Lord hath called every one, so let him walke.

Fifthly, he that walketh in a perillous way will travell betweene *Sunne* and *Sunne*. Thus should wee have the light of the Word for what wee doe: Before that *Sunne* riseth stirre not out; nor be you seene upon the way after the setting of it. Gods word must be the light unto our feet, and a lanthorne unto our pathes; Like the *Cloud* that went before *Israell*; so must it be to us; all our actions are to be ordered and directed by it.

Gal. 6.

The arrow (you know) is put into the nick by the hand, and so sent to the marke: Gods Word is that hand that must set us about our workes, So wee walking according unto rule *Peace* will bee upon us.

Isay. 39.

Luk. 1. 24.

Lastly, he that is to travell in such a way as is full of danger, will carry his *Purse* or *Treasure* close and hide it in some secret place about him: It is not wisdom to be boasting of our *Treasure*, as *Hezekiah* did, this is but to lay a bait for a villaine, as he did for gold thirstie *Babell*. It is enough in your journey to make shew of a little, not all: There is *Provision* for the way; the full sacks of *Corne* need not be opened, *Gen. 42 25*.

You shall heare some young women boast much of their conception, when in the end it proves but, a tympany to their shame: Better, if with old *Elizabeth*, they would hide themselves five monthes, and be sure they have (indeed) conceived before they be teen abroad. So in things spirituall.

These are the Directions I commend to you, to observe

serve when your occasions require your travell towards *Iericho*, least you become a prey to those, who lye (like *Arabians*) in the way to spoyle you. It is not running to Mountaines, nor to Caves; flying from all society and company, (as some have done) that will helpe us: For the world is every where, and thieves are every where in the world. Poverty is a theife to steale away wealth: Sicknesse is a theife to steale away health: Death is a theife to steale away life: The World it selfe is a theife to steale away the Word. But thanke we God for that which so overcomes us, as that it overcomes the love of the World in us: Our Faith.

[*Theeves*]

Text

First you see here in Scripture language that *A Theefe is a Theefe*; It gives names futable to Natures, it calls not *blacke white, nor white blacke, light darknesse, nor darkenesse light, Isa. 5. 20.*

Doct.

Such (then) as cast a varnish upon sin and sinners; calling proud ones neat and handsome. Drunkards Goodfellows, &c. have not learnt of Scripture to speake rightly; who in these daies dares call a spade a spade? Yet you see Scripture dares and doth.

Vse 1.

And for thee who by fraudulent and deceitfull dealing gettest what is another mans, though man dare not name thee, yet know (as sometimes *Luther* told one that perswaded him to recant) God hath named thee, and branded thee for a Theife.

Vse 2.

Theeves] *There is* (then you see) *a combination amongst them*; there are many of them, not one alone, *Pro. 1. 10, 11 hand joynes in hand, and heart in heart, Pro. 11. 21.*

Doct.

They are of a like affection and disposition: Now it is ffinne (saith *Salomon*) that makes fooles to agree, *Pro. 14. 9.*

Reason.

Shall not we then bind our hearts together in the Communion of Saints? Surely all our united forces will

Vse

will

will be little enough to make head against the league of cruell ones.

Iud. 1. 3.

It was a good speech of *Judah* unto *Simeon* his brother, *Come up with me unto my lot, that we may fight against the Canaanites, and I will also goe up with thee into thy lot, So Simeon went up.* Thus should good Christians joyne hands and hearts and purses against the common aduery.

But alas! For our diuisions which cause great thoughts of heart; whilst Drunkards hang upon a string; Swearers shake hands; Thieves are sworne brethren; we that profess better things shrinke one from another, which is our sin and shame.

Doct.

Theeves] you may easily collect then hence,

That Theeves were abroad many a day agoe as well as now. Iudg. 18. 17, 24. Iob. 1. Ier. 3. 2. Hab. 1. 6. Mat. 27. 38. and that *Theeves* are yet abroad needs no prooffe. I might send you to High-ways, Faires, Markets, Shops, &c. If you doubt hereof: For further confirmation forget not the precept, Exo. 20. 15. which being morall shewes, that as there hath bin, so still there will be, use thereof.

Vse 1.

Exod. 22. 1.

It should admonish us not to judge too hardly of our lawes, as if they were *Dracoes*, exceeding *Moses* Iudicialls in punishing *Theft* with *Death*; In former times there was required but restitution foure for one or five for one at most. But that iudiciall Law did belong to the regiment of the Jewes, and bindeth not the Magistrate now: For *crescentibus delictis exasperantur pœna*, whence it was that even amongst the Jewes in after times the Judge awarded restitution in a greater proportion than foure fold: Now under the Gospell, theft is a greater sin, than under the Law (like *Runnet* the older it is, the stronger it is) and the necessity of so sharpe a remedy is greater amongst us (generally) than it was amongst them: So that *a Theefe at Gallowes looking through a halter is none of the worst sights in a Country.* But

Pro. 6. 30.
Lyra.

But who are these *Theives*, or what did they? See in the Text, *They strippe the poore traveller of his rayment, they sorely wound him, and leave him halfe dead.*

First we may inferre,

Who spoyle others of their goods and take what they have no right unto, are Theeves. Exod. 20. 15. Prov. 12. 27. and 21. 6, 7. Mich. 2. 2. Luk. 3. 14. Ephef. 4. 28.

So is *Theft* defined, to be the unlawfull usurpation of another mans goods against his will; and therefore unlawfull, because the owner was unwilling: And it is committed either in *Ablato* or in *Deposito*.

If another take from mee, what belongeth to me, this is *Theft*, whither it be done without my knowledge, by *fraud* and close *consenage*, or with my privity (but against my consent) as by *violence* and *oppression*: Or with any consent in part, as in the exaction of covenanted interest from distressed debtors.

If another with-held from me what is committed to his trust for my use and benefit, this is no better, *Exod. 22. 12. Levit. 6. 2.*

Let us beware of all unjust practises, if we would not be counted *Theeves*, 1 *Thef. 4. 6.* There are *Nimrods*, mighty hunters of the Earth, who when they oppress, have their helpe at the gate in the place of Judicature, and dare stare the Law in the face, who come like *Elies* sons with their *flesh-hooke* in their hands, and say, *give is me, if thou wilt not I will have it.* The *Theefe* steales (saith *Salomon*) to satisfy his hunger, but these can plead in themselves no necessity, for they are *great men*, *Isay. 1. 23. Hos. 4. 18* nor is there any superfluity in those they rob, for they rob the poore.

Believe it all *Theives* are not *High-way-Cutters*; there are more *Theeves* than those who scowre the plains: There is a kind of *Theife* who hath a house, and that of his owne in which he dwels: *In domum furis*, the flying

Doct.

vse

1 Sam. 2.

Pro. 6. 30.

flying roule shall eitter, *Zach. 5.4.* and commonly it is one of the fairest and stateliest, being built with blood: Those that lye in itinerant ambushments shall in comparison of these be counted as no *Theeves*. These be poore shallow *theeves*, soone taken and clapt up in chains of yron, when the other walke (like *Aldermen*) in chains of Gold. These great *Theeves* are a terrour unto little ones.

A poore *Sea-Captaine* being brought before *Alexander* for *Piracie*, thus confessed his fault: *Indeed I am a Pirat, because I robbed some poore Fishermen in a Cock-boat, but if I had scoured the Seas as thou hast done, and spoyled all the world with a Navie, I had beene no Pirat, I had beene an Emperour.* Thus some Malefactors dye for some petty *theevesries*, but if they had robbed the Church by *Simony*, or *Sacriledge*, or the *Common-wealth* by ingrossings or inhauncings: The City by diminishing quantities, corrupting qualities, taking advantages, sharking *Sophistications*: The *Country* by racking rents, enclosing *Commons*, they might have bin *Senators*, *Iustices*, *Gentlemen*, and escaped the Gallows. As pertly and stately as many beare their heads, if they were stripped of that pompe, wherwith injustice hath cloathed them, they would be enforced to begge their bread in the World, and scarce find any to be bound for their truth and honesty.

To conclude, the universall practises of injustice makes me become a suiter to you-all of what rank soever, that you would not disdain the commendation of being no *theeves*: For may I not say in the *Prophets* sense, *All men are liers, & All men are thieves*? The Oppressor hath a *theevish hand*: The Covetous hath a *theevish eye*: The Slanderer hath a *theevish tongue*: The Drunkard hath a *theevish throat*: The Harlot hath a *theevish lip*: The Flatterer hath a *theevish knee*: Every Sinner hath a *theevish heart*. Do not hold it impossible

ble for you to discover and attach a ~~theefe~~ in your own bosoms: Examine thy corrupt lusts within thee narrowly; thou wilt find thou hast a ~~theefe~~ at bed and board; arraign it, condemn it, punish it with an impartial execution:

Next we may gather from this poore mans losse, *That the things of this life are transitory, and subject to innumerable casualties: See Mat. 6. 19. Moth may eat them; Rust may consume them; thieves may rob us of them: To day we may be (with Job) the richest in all the East, and to morrow the poorest, being left as naked as he was borne: In regard of which the Apostle calleth them, Divitias incertas, uncertain riches, and the Wiseman, the riches of vanity; because they are continually ready to vanish and come to nothing.*

Such are to be reprov'd as judges otherwise; dreaming of certainties and perpetuities, *Their houses shall continue for ever, and their dwelling places to all generations; but how soon doth the wheele turne downe Prince and up Peasant, down Rich man, up Poore man; down wise man, up fool: See Achanizke, Nebuchadnezer, Haman, Belshazzar, Acham, Naboth, Job, Herod, with many more might be called in as witnesses. What can we cast our eyes on, that is not taken with a Palsy (as it were) so shaking as that the joynts cannot hold together; one mans inheritance shakes into another mans purchase, from them that have riches to them that are covetous; still there is a continuall shaking, much wealth is escheated for want of heirs; much is confiscated for some offences; much is rioted and made away by unbelifts; and much is taken from us by the violence of wicked ones. At the best estate all is vanity, and at the worst vexation. Could we enjoy our wealth so long as we enjoy our life, yet that were uncertain: For what is our life, but a dreme, a shadow, a vapour, a thing of nothing? With life all*

goes:

Doct.

1 Tim. 6. 17.

Pro. 13. 11.

Vse I.

Psal. 49. 11.

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Vse 2.

If than we make this world our center, how mooveable and uncertaine are our hopes? Wherefore be exhorted not to set our affections on these things, *But lay up treasure in Heaven, where no theefe can come. Mat. 6. 20.* It is a vaine thing, to rest upon that which is so vaine; being subject to rust, subject to fire, subject to man, subject to time.

That was never perfectly good which might be lost, of this nature you see riches are. Alas silly things that they should have one dramme of our confidence: Let God be our confidence, so, though we loose *divitias Dei*,

Dei, yet we shall never loose, *Deum divitiarum*.

These things being then (as you see they are) uncertaine and apt to run away as a *wheele*, let us be like a *wheele* too: The *wheele* (saith *S. Hilary*) though it roale upon the Earth, yet it hath its greatest part from the Earth: So should we have our conversations in Heaven, though we are here below. And when it doth fall out that we suffer any losse in these earthly things, never lay it much to heart, but know that then the world hath shewed it selfe to be like it selfe, and that God as a wise captaine hath rid thee of some luggage, that thou mayest pursue thine enemies the better, and mind Heaven the more, give God *the thanks*, *Iob* 1. 21.

This was not all that this poore Travellour suffered from the hands of *Theeves*; For besides this, *They stripped him*] They also sorely wounded him even neare to death, So that hence wee learne

Who are unrighteous are also bloody, *1 King*. 21. *Mich*. 3. 2 *Zeph*. 3. 3. *Hos*. 4. 4. *Pf*. 10. 10. & 14. 4.

Doct.

Hence is it (as say the Learned in our *Lawes*) that *Theeves* are called *Fellons*, of our ancient word *Fell* or *Fierce*, because they commit their *sheeverie* with a cruel and mischievous mind. Sure I am that the *Theefe* breaketh the sixt *Commandement* in breaking of the eight; for when he taketh away his *Neighbours goods*, he taketh away his *Life*, and therefore their goods are called their life, *Luk*. 8. 43. *She spent upon the Physitions all her goods*, in the *Greeke* it is called, *ὅλον τὴν βίον*, *omnem vitam*, *her whole life*, called so, because they were the meanes to maintain her life.

Learn hence to bewaile the *Fall* of man, who by it is become a *Beast*, nay *Divell* unto his like. *Bears* agree with *Bears*, *Tigers* with *Tigers*, they will not make a prey of their own kind, but seeme to condole the misery of their own nature. But man see-

Vse

D

keth

*Homo homini
Demon.*

1 Cor. 15. 32.

kerth the ruin, and destruction of man, like himself; yea taketh pleasure and delight in the project, when it is effected; Such *Men-beasts* there are at *Ephesus*, yea every where to be found, who if they spare the life, shed no blood, &c. though they prey on the goods and carry away all that is portable, than *facilis iactura*, it is but an easie losse, *Indg.* 18. 24. As a *Captaine* sometimes told a *Traveller*, who complained that his *Souldiers* had rob'd him and left him nothing but his cloathes, had they (said he) bin my *Souldiers* they would not have left thee cloathes upon thy backe, nor life in thy body, for they seldome rob'd but they killed: so is it with these.

Vse 2.

Yea so desperate are some, as that they do not onely scale and kill; but likewise deflowre *Virgins*, ravish *Matrones*, commit *Adulteries*, and so bind three transgressions together, breaking at once three of Gods divine precepts; *The damnation of such sleepes not.*

It may admonish us to be wary of all unrighteous persons, let them pretend love, make shew of friendship; yet being *Theeves* they seeke to draw you into some by-path, that they may the better have their wills of you: It shall be your wisdom not to trust them. True *Religion* is the band that ties us fast, as to God, so one unto another; where that is not, hard measure may be expected.

Mystery.

These *Observations* the *History* affords, the *Mystery* is as fruitfull, which teacheth us

Doct.

First, *Divels* are the *Theeves*, See *Mat.* 13. 19. *Mark.* 4. 15. *Luk.* 8. 12.

Reason.

They seek to get that which is not theirs, the soule is Gods, and for that they especially seeke to spoyle.

2.

3 Cor. 11. 14.

They have many names (like *Theeves*) and *Proteus*-like, they turne themselves into all formes and shapcs to hurt, they love not to be known by their own

owne names; nor scene in their own colours: Sometimes indeed they rob without a vizard; with an open and high hand he commits his robbery and that both by Sea and Land, Rev. 12. 12. Thus they come like Nimrod, that cruell hunter or oppressor, Gen. 10. 8. and by their strong temptations, horrible apparitions, put on to hellish impieties, and causeth us to run into desperate courses.

But most commonly they cast a cloake (as it were) upon their Theft, and come disguised: Sometimes like a Divine, the Thiefe comes with a Psalter in his hand, colouring his Theft under pretence of Religion, Mat. 4. 6. So those who brought Castell and Doves to the Temple to be sold, and there changed their monies, pretending it was a furtherance to Gods service, (the people having Sacrifices ready at hand;) but this was theft, Math. 21. 13. Sometimes they come like Lawyers and take away mens goods *per suorum* by forged cavillations, as did Zachens the Publican, Luk. 19. 9. who justified his action by Statute, and if any did speak against him, he was ready to accuse them to be wrongers of the Law.

Sometimes they come like a Merchant in his ruffe and stake downe, *hac dabo*, ready mony, Mat. 4. 9. Mat. 26. 15. But these are Canaanites, and the balance of deceit is in their hands, Hos. 12. 7. They have a weight and a weight. Now God is all mercy, than he is all justice; they sell by one measure to a wicked man, and by another to the godly.

Sometimes they come like one of the family of love, and rob with a demure countenance, as did Judas, what needeth this waste, why was it not sold for so much and bin given to the Poore, But this he said not for that he cared for the poore, but because he was a theefe and had the bagge and bore what was put therein, Math. 12. 3. 6.

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This was not all that this poore Travellour suffered from the hands of *Theeves*; For besides this, *They stripped him*] They also sorely wounded him even neare to death, So that hence wee learne

Who are unrighteous are also bloody, 1 King. 21. Mich. 3. 2 Zeph. 3. 3. Hos. 4. 4. Ps. 10. 10. & 14. 4.

Hence is it (as say the Learned in our *Lawes*) that *Theeves* are called *Fellons*, of our ancient word *Fell* or *Fierce*, because they commit their *theevey* with a cruell and mischievous mind. Sure I am that the *Theefe* breaketh the sixt *Commandement* in breaking of the eight; for when he taketh away his *Neighbours goods*, he taketh away his *Life*, and therefore their goods are called their life, *Luk.* 8. 43. *She spent upon the Physicians all her goods*, in the *Greeke* it is called, *δλον τὴν βίον*, *omnem vitam*, her whole life, called so, because they were the meanes to maintain her life.

Learne hence to bewaile the *Fall* of man, who by it is become a *Beast*, nay *Divell* unto his like. *Bears* agree with *Bears*, *Tigers* with *Tigers*, they will not make a prey of their own kind, but seeme to condole the misery of their own nature. But man see-

D keth

Doct.

vse

Homo hominis
Damon.

1 Cor. 15. 32.

kereth the ruin, and destruction of man, like himself; yea takerh pleasure and delight in the project, when it is effected; Such *Men-beasts* there are at *Ephesus*, yea every where to be found, who if they spare the life, shed no blood, &c. though they prey on the goods and carry away all that is portable, than *facilis jactura*, it is but an easie losse, *Judg. 18. 24.* As a *Captaine* sometimes told a *Traveller*, who complained that his *Souldiers* had rob'd him and left him nothing but his cloathes, had they (said he) bin my *Souldiers* they would not have left thee cloathes upon thy backe, nor life in thy body, for they seldome rob'd but they killed: so is it with these.

Vse 2.

Yea so desperate are some, as that they do not onely scale and kill; but likewise deslowre *Virgins*, ravish *Matrones*, commit *Adulteries*, and so bind three transgressions together, breaking at once three of Gods divine precepts; *The damnation of such sleepers not.*

It may admonish us to be wary of all unrighteous persons, let them pretend love, make shew of friendship; yet being *Theeves* they seeke to draw you into some by-path, that they may the better have their wills of you: It shall be your wisdom not to trust them. True *Religion* is the band that ties us fast, as to God, so one unto another; where that is not, hard measure may be expected.

Mystery.

These *Observations* the *History* affords, the *Mystery* is as fruitfull, which teacheth us

Doct.

First, *Divels are the Theeves*, See *Mat. 13. 19. Mark. 4. 15. Luk. 8. 12.*

Reason.

They seek to get that which is not theirs, the soule is Gods, and for that they especially seek to spoyle.

2.

3 Cor. 11. 14.

They have many names (like *Theeves*) and *Proteus*-like, they turne themselves into all formes and shapcs to hurt, they love not to be known by their own

owne names; nor scene in their own colours: Sometimes indeed they rob without a vizard; with an open and high hand he commits his robbery and that both by *Sea* and *Land*, *Rev. 12. 12.* Thus they come like *Nimrod*, that cruell hunter or oppressor, *Gen. 10. 8.* and by their strong temptations, horrible apparitions, put on to hellish impieties, and causeth us to run into desperate courses.

But most commonly they cast a cloake (as it were) upon their *Theft*, and come disguised: Sometimes like a *Divine*, the *Theefe* comes with a *Psalter* in his hand, colouring his *Theft* under pretence of *Religion*, *Mat. 4. 6.* So those who brought *Castell* and *Doves* to the *Temple* to be sold, and there changed their monies, pretending it was a furtherance to Gods service, (the people having *Sacrifices* ready at hand;) but this was *theft*, *Math. 21. 13.* Sometimes they come like *Lawyers* and take away mens goods *per suxofavtiav* by forged cavillations, as did *Zachens* the *Publican*, *Luk. 19. 9.* who justified his action by *Statute*, and if any did speak against him, he was ready to accuse them to be wrongers of the *Law*.

Sometimes they come like a *Merchant* in his ruffe and stake downe, *hac dabo*, ready mony, *Mat. 4. 9.* *Mat. 26. 15.* But these are *Canaanites*, and the balance of deceit is in their hands, *Hos. 12. 7.* They have a weight and a weight. Now God is all mercy, than he is all justice; they sell by one measure to a wicked man, and by another to the godly.

Sometimes they come like one of the family of love, and rob with a demure countenance, as did *Indas*, *what needeth this waste*, why was it not sold for so much and bin given to the Poore. But this he said not for that he cared for the poore, but because he was a theefe and had the bagge and bore what was put therein, *Math. 12. 3. 6.*

Sometimes they seeme to be like *Inglers* and with false

dice, couzen men of their monies, which the *Apostle* alludes unto, *Ephes. 4. 14.* *Be not carried away with every wind of Doctrine* ἐν τῇ κωβίᾳ τῶν ἀνθρώπων, *with such sleights as men use at Dice*: with extenuations, mitigations, qualifications, distinctions, they cast a false dice at every throw.

Sometimes they rob like a broken *Trades-man* in withholding that, which he hath been betruſted with: they havetaken up for a day or two, or for an houre, the Hand, Eye, Eare, or Heart, and promiſed payment without faile, but what they get they keep till *Chancery* doe relieve us after a long ſuite (as in *Dauids* caſe:) It is not poſſible to ditcover all the devices of theſe *Theeves*.

3. They compaſſe the Earth about like *Theeves*, *Iob 1. 7.* and they have many ſecret haunts: Sometimes they lye lurking in the Church, and ſometimes in the Market: Sometimes at the bed and ſometimes at the boord: what *Saul* ſpoke of *David* we may ſay of theſe, *They are ſubtil*, *1 Sam. 23. 23.* Sometimes they creepe into the Eare and lye there lurking to rob us of our Religion: Sometimes they get into the Eye ſeeking to ſpoyle us of our Chſtity; They ſometimes breake into the heart of the proud, covetous, malicious, and wait their time for a booty: Sometimes they lye lurking in the mouthes and under the lips of our friends to doe us a miſchiefe. They are ſly, cunning *Theeves*; no *Barrs* nor *Barricadoes* can keep them out. It is not the Monks cell, nor the *Ancherites* wall, that will do it; *Paradiſe* it ſelfe could not, and if that place were not exempt; what place (think we) can be?

4. As they creepe into all places; ſo into all actions; *In the way wherein I walked they have privily laid a ſnare for me*, ſaid *David*, *Pſalm. 142. 3.* *Snares of Temptation*, Ambuſhes of *Deſtruction* are prepared by theſe crafty enemies of ours, to ſurprize and take us in every calling; in every action; in every materiall;

materiall; *In cibo, in potu, in vultu, in veste*, as saith St. Austin.

----*Cui nomina mille,
mille nocendi artes*----

This being so how comes it to passe that we take such delight in the company of these? What traveller lighting into the company of a suspected person doth not soone shake him off? Better is a blank than an ill filling. Or what wise man would invite a *Theefe* to come unto his house, and being come would make him the best cheare, shew him the best roome, lay him in the best bed &c. when he is told for certain that he meanes to spoyle him? And yet this entertainment hath Satan from us, when no *Theefe* so mischievous as he: What *Theefe* but leaves something behind him? *Some gleaning grapes shall remaine* (as the Prophet shews, *Ier.49.9.*) They *steale but till they have enough*, but this *Theefe* carries all away that good is: Not a member of the body, not a power of the soul, not a good instruction in the head, not a good motion in the heart, but he steales away, *Mat. 13.4.*

Other *theeves* may be melted with teares and overcome with perswasions and intreaties; but Satan will not, he derides us when we mourne, laughs at us when we have lost all. *Mat. 27.4.*

Other *theeves* do not ever kill when they spoyle: though they take the goods, yet they often spare the life: But this *Theefe* hunts after the life, yea the precious soule of man, that is it hee seeketh to devour, *1 Pet. 5. 8.*

Other *theeves* do many times restore what they have taken: But what this *Theefe* steales is irrecoverable, never doth he restore any part of his booty, unlesse it be rescued by an high hand. Indeed if we follow with *Hue* and *Cry*, go to God, desire his assistance, confesse their losses, raise the country, desire all to send their helpe in Prayer, there is than no doubt but we shall re-

Vse

cover what is lost, else not.

Next observe there was (not one alone, but) many of them; they were the hands of *Theeves* this man fell into. So than conclude we,

Doct.

The number of Divels are many. Ephes. 6. 12. Luk 8. 2, 30 Revel. 12. 7.

Object.

But in Scripture mention is often made but of one, as, 1 Pet. 5. 8.

Respon.

That is, 1. In regard of mind and will; they are not divided amongst themselves, for then they could not stand.

2. There is one who is the *head and principall amongst them*; but notwithstanding they are many in number, though how many cannot be determined; but we may piously think that there are more *Divels* in the Aire than there are men (at one time) upon the Earth; for who is free from them at any time? Some *Dwell* or other is at hand to solicit man to sin; besides some one man may have a *Legion of Divels*, that is, six thousand, six hundred sixty six in him at one time, as we read in the Gospell.

Vse.

Seeing then that the world is so full of these *Theeves*; let us not be carelesse. *Elishaes* servant when his eyes were opened, saw troopes of spirituall Souldiers, which before he discerned not. If the eyes of our soules were once inlightened by supernaturall knowledge, and the cleare beames of Faith, we should as plainly discern the invisible powers of wickednesse, as now our bodily eyes see Earth or Heaven; but carnall eyes cannot discern spirituall objects, which is the reason why many being in the midst of these *Theeves*, see no worse than themselves, and think no danger neare.

Vse 2.

And blesse we God for our daily preservation in the midst of our enemies, *Psal. 23*. For as he that hates *Israell* neither slumbers nor sleeps, no more doth he that keeps *Israell*.

Plutarch tells us how that *Philip* King of *Macedon* having slept soundly, and awaking, spying a *Antipater* by him,

him, used these words; *No marvel I slept so soundly seeing Antipater was by and watched; how much more cause have we to say this, after every nights preservation and rest, and give God the glory.*

And fell among Thieves.]

We might observe hence, *that Sin is a fall*: So we have taken up the true terme and call *Adams sin* his fall, and that aptly: For it fowles us like a fall, it bruifeth us like a fall, it brings us down like a fall: But this I passe, and observe further

By falling into the hands of Satan wee became spoyled, 2 Cor. 4. 4. *He was a murderer from the beginning,* Ioh. 8. 44. *He seduced Eue,* 2 Cor. 11. 3. He provoked David to number the people, 1 Chron. 21. 1. was a lying spirit in the mouth of Ahab's Prophets to seduce him, 1 King. 22. 21. Stirred up Judas to betray his Master, Luk. 22. 3. Ananias and Saphira to lye to the Holy Ghost, Acts. 5. 3. Elymas to hinder Sergius Paulus his conversion, Acts. 13. Not any robbery but he is the Theefe.

But every man that is tempted, is tempted of his own lust, Jam. 1. 14.

The Divell gives the first moove and rise to sin; we perfect it: He is the Father, our hearts the mother; he begets, we conceive; he strikes fire, we bring tinder: Did we not joyne with him, nothing could be done, he having no enforcing might, though a perswading sleight, in working on the will. Still he hath a hand, and no smal one in the robbing and spoyling of us.

Watch therefore and pray that ye enter not into temptation, Math. 26. 41. God hath an over-ruling hand, He can put a hooke into this *Senacheribs* nose, and a bridle unto his lips: His power is a limited power: God knowes how to deliver us out of his temptations; as also how to preserve and keep us from his wiles. Should the Lord leave us into the hands of these spoylers, our case

D 4

were

Text

Doct.

Doct.

Object.

Resp.

Vse

2 King. 19. 28.

1 Pet. 2. 9.

Psal. 124.

were miserable. Blessed be the Lord who hath not given us over as a prey unto their teeth, the snare is broken and we are escaped.

The Particulars wherein this mans misery did consist, were two: First, the evill of losse, next the evill of sence. For the first, He was stripped of his rayment by these Theeves.

Doct.

Myttically; The Image of God consisting of Righteousnesse and true holinesse is the Garment. So it is compared, Job. 29. 14. Ps. 45. Ezek. 16. 10. Isay. 61. 10. Math. 22. Col. 3. 12. Rev. 6. 9 & 12. 1.

For, first, it covered us as doth a Garment, from top to toe, no part was left naked.

Secondly, it adorned us as doth a garment: Mordecai did not shine more in his kingly robes before the people, than we before men and Angels in it.

Vse I.

Affect we cloathing? See here is a Garment to be affected. It is fit for all Seasons; not too hot for Summer, nor too cold for Winter (as Dyonisius sometimes said. scoffingly the rich garments of his gods were.)

It is fit for all persons, old, young, men, women, and children, 1 Iob. 2. 11, 12, 13.

It is a profitable Garment, the longer you weare it the fresher and fairer it waxeth, and every day more and more in fashion.

Lastly, it is a comely Garment, no garment adorns like this: Other garments (which we take up in Pride) are nothing els but what the worrne hath before in scorne egested. And to vallow ones selfe by these, is as if the Daw should vallow it selfe by its Coxcombe, or a foole by his gaudie Coat. But this Garment doth honour us, and procure us esteeme, both in the eyes of God and men, 1. Pet. 3. 4.

Or hanget this Garment; and as men are seene and knowne by their apparell, so bee you by this, and as they seeke to get credit by their Garments. So doe you by it.

Pagani

Pagans over-gilded their blockes and stocks, that they might be worshipped; and many garnish their bodies for the same end; But all such proud dressees, are like *Democritus* his brazen shield set up against the Sun, onely to dazle the eyes of the beholder; in the meane time no care is taken for the obtaining of this Roabe: so many dressees som have for the head; so many suits for the back; but not one grace for the heart: how miserable is the condition of such?

As for those who have this garment on their soules; let them honour it as the Philosopher did his borrowed courtly robes, which in the presence of the Emperour on a solemne day he often kissed, telling them who asked him the reason, *Honoro honorantem*, I honour that which honoured mee. *Nam quod virtus non potuit, vestitus obtinuit*, my vertue could not procure me admittance into the Princely presence, this borrowed garment did it; we are too ragged and beggarly of our selves to be let into the glorious Court of Heaven, but being cloathed with this garment we shall be let in with ease. But we come to the next point, viz.

Through mans fall hee lost his raiment. The Image of God (consisting of Righteousnesse and true holinesse) he was stripped of, *Eccles. 7. 29. Rom. 3. 23, 24.*

Quæst. Is all gone then, is there no ragge remaining on his backe?

Resp. Not so much as will hide his nakednesse, or keepe off weather: Something remaines and is escaped (like that one servant of *Iob*) to bring the newes of his fall: A dead child hath some little resemblance of the living Father, such is that left in us.

Take we notice hence of our naturall misery: For first being without this garment, *wee are naked*, as *Israel* is said to be, *Exod. 32. 25.* Not as *Paul* speaks of himselfe, *2 Cor. 11. 27.* Corporally; but spiritually; lying open to all Gods plagues, Corporall, Spirituall, Eternall.

Secondly,

Doct.

Vse 1.

Deut. 28. 21, 22

Secondly, we are *deformed*, and most uncomely, See *Ezek. 16.6. Revel. 3.17.* our deformity is not from without, but from within especially, that which comes from thence defiles a man.

2 Sam. 10.4.

You reade what a disgrace *Hannu* put upon *David's* servants, shaving of one halfe of their beards, and cutting off their garments in the middle, even to their buttocks. A farre greater shame hath *Saran* put upon us; O that it might worke on us as it did on them; and that we would use this world as they did the boarders of that *Ieriebo*; stay here, but for necessity till our beards be growne, and we have againe recovered our former honour.

Ester 7.4.

Quest. But is this all? *Resp.* If no more, yet (as *Ester* said unto the King concerning *Haman*) the enemy cannot countervaille our dammage: But this is not all: for the Text shewes the Evill of sense was added to the Evill of losse, *He was sorely wounded, So then*

Deff.

Every naturall man is a wounded man.

Cast your eye upon what part you please, you can see nothing but wounds and bruises, *Isay 1.5.6.*

His *minde* that is *blinde*, *Ier. 10.14. & 51.17. Ephes. 3.8. Vaine, Pro. 14.12. Ephes. 4.17. 1 Cor. 1.21. Foolish, Tit. 3.3. Esay 29.13. Iob 11.12.*

His *Will* rebellious and awarfe, *Revel. 8.7. & 7.14. & 6.19. Mat. 23.37. Ier. 18.12. & 44.16.17.*

His *Memory* marvellous weake and feeble, *Luke 24.6. 7.8. Hab. 13.2. 2 Pet. 3.5.*

His *Conscience* that is benumbed, *Ephes. 4.19. Heb. 9.14. Gen. 10.15. Turmoiled, Iohn 8.9. 1 Iohn 3.20. Acts 2.37. & 24.26. Impure, Tit. 1.15. Heb. 10.22. Superstitious and erronious, Marke 10.19.20. Luke 18.12. Mat. 15.2.3. Iob 16.2.*

His *Affections* are *unwuly* and *disordered*, they stand quite crosse, and contrary unto God, *Gal. 15.24. Rom. 10.2. 1 King. 22.8. & 21.4. Iames 4.12.*

His *outward members* are all instruments of sin, *Rom. 6.13.19. & 3.13. Psal. 51.4. 2 Pet. 2.24.*

In *Noahs* flood no part of the earth was uncovered; so here, no part, nor power of soule, nor body, is unwounded, *Gen. 6. 5.* And as wounds send forth nothing but filth and corruption, so man by nature, the filth and foame of uncleanenesse.

We may well admire, and bewaile the security of such as can sit downe and rest contented with so wretched a condition: did we heare tell of one halfe wounded but in halfe so many parts as we are, we could not but pitie him; we would seek out to helpe him what lay in us; *Woe is mee* (saith Saint *Austin*) *wretch that I am, so often wounded; for that thou art the Salve, and I am yet without thee: woe is mee wretch, so often dead; for that thou art the life, and I am without thee, &c.* But a deceived heart hath beguiled us; the corruption of our wounds breaks forth in divers places, *Mat. 15. 19.* Atheisme in one, Adultery in an other, &c. yet who laies this to heart? nay who boasts not (before God and man) of his owne foundenesse?

Secondly, if every naturall man be a wounded man, then do but conceive what an *Hospital* this world is, wherein we live. All of us are wounded and diseased; the sent and savour that proceeds from our corrupted soares is most loathsome: This might imbitter the love of this world unto us.

Seeke we out for helpe. *Ob.* But every wound is mortall? *Resp.* True, and yet not past Christs cure. *Quest.* What must be done? *Resp.* As the *Israelites* being stung with fiery Serpents, looked up unto the brazen Serpent and were healed; so should we. *Iohn 3. 14.* Come to Christ, discover thy wounds, be willing to make them naked, cry out with *David*, *My wounds stinke and are corrupt.* And feare not but in due time thou shalt have health and helpe.

And depurged.]

But hee having wounded and spoiled man so leaves him, hee depurges from him and leaveth him free, (that is our Observation.)

Expect

*Totum est pro
vulnere corpus.
Lucan.*

Vse 1.

Vse 2.

Vse 3.

Text.

Doct.

Vse 1.

Expect we therefore no better dealing at his hands : As he deales by witches, so by every other sinner, when he hath brought them to the gallows, then he runs away laughing at the sport : God indeed *casteth downe*, but withall *hee raiseth up*, *Hos 6.1.* The divell hee *casteth downe*, and leaves us in the fudds, *Mat. 27.4.*

Vse 2.

Beware we of such dealing ; you that have drawne others into evill courses, seeke to bring them out againe by true repentance, other wise as the divell doth, so do you, herein you are too like him.

Rem. in loc.

But how leave they him ? The Text shewes. [*halfe dead.*] The Papiſts hence inferre Free-will, and heavenly life left in man, since his fall, whereby he hath ability to dispose himselfe towards his owne conversion. We may grant them thus much,

Doct.

Man is not by his fall so wounded as that he is wholly dead, there is still some portion of life remaining in him since his fall. What it is, and wherein it consists, is now to be considered.

First, consider man *Philosophically*, in *genere Entis*, in regard of his naturall abilities and endowments, (as *Theophilact* and *Saint Austin* do in this place) so there is life remaining. He hath still an *Immortall soule*, endued with *Understanding*, *Will*, *Conscience*, *Memory*, *Affections* ; Capeable of divine objects ; he still hath apprehensions and operations suteable to his nature, being able to Compare, Connect, Discourse, Deduct, &c. the Image of God in him is not wholly lost.

Consider man in a *Civill* sense, *Politically*, as he is a member of the Common-wealth ; so he is still endued with many excellent vertues ; he can go, ride, buy, sell, plant, build, &c. *Acts 5.4. Was it not in thy power? &c.*

Consider man in a *Spiritual* sense, *Theologically*, or as he is to be taken in Divinity, so he is not halfe dead (as here) but wholly dead, *Colos. 2.13. Ephes. 2.5.* Nor are we dead in some one sin, but dead in many sins ; the soule having bled to death (as it were at every joynt) being deprived of

of all actuall goodnesse, and wholly unable to recover himself out of this misery.

Thus *Ferus* on *Mat. 7. 16, 17.* without Gods assistance mans understanding cannot know good, nor his will choose good: By which good (he saith) he meaneth not *morall* nor *humane* good, but the chiefe and the *eternall* good, which cannot be knowne and chosen without the *Revelation of divine light*; which speech (with other such like) *Dominicus Soto* (in *lib. Annot. in Ferum*) condemns, as favouring too much *Lutheranisme*.

It may admonish us not to think above what is fit, as concerning mans nature; that there is either *lesse* life or *more* in it, then indeed there is. The *Papist* and their followers too much advance it, and many of us too much debase it, while we conceit our selves so wounded as that there is no life at all remaining. True it is, we have no power to do any gracious acts, as of our selves; yet we have power to apply our selves unto the Ministry; to heare what is delivered; to apply our understanding to that we heare; to consult, to compare that which is delivered with the Scriptures; which things a stock, or stone cannot do. So that it is an errorious and a false conceit to judge of man as of a block in the worke of his conversion: For though man concurre not to the working of his own Salvation as a cause, or agent; yet he may and must concurre as a Subject. God only worketh that which is good in man, yet man of himselfe hath a *generall power* to will and work: So that God worketh not without man, but in man, and by man as his Instrument, which receiveth the whole activity in *good things* from the first moover. The naturall power of willing and thinking is ours, the goodnesse and holiness is Gods.

Freewill in good actions is as the *Materia*, Grace working as the *Forma*; now as the matter without the Form is rude and shapelesse: So *Freewill* is altogether rude and deformed, if it be not framed and fashioned by grace com-

Vse I.

Velle credere
est gratia, sed
posse credere est
nature.

Aug.

Opus pium quatenus opus a libero Arbitrio est, tantum quatenus pium a sola gratia est, Bellar. lib. 6. de gratia.

Aug. Cont.

Pelag. Ab. 3.

comraing thereunto. The one is as the *Beast*, the other as the *Rider*. Now as the *Beast* is guided by the hand of the *Rider*, that it may go in the way to the *Riders* pleasure: So *Freewill* is governed by grace to walke aright in the waies of God.

Be we than rightly informed of these things, and so farre as God hath given ability and *Freewill*, co-work we with God. *David* calls God *his helper*, now (saith Saint *Austin*) *Adiuvanti non dicitur qui nihil sponte conatur*: He is not said to be helped who never concurred with his indeavour. And *Beza* on these words of the *Apostle*, *We are labourers together with GOD*, 1 *Cor.* 3.9. Inferrs that we doe *gratia prima* ouersien, and hee that denies it, denies that efficacie of the first grace.

But it is with us as it was with *Naaman*, who coming to the *Prophet* to be cured of his *Leprosie*, and being willed by him to wash *seven times in Jordan*, he stomacks the matter and breakes out into a *Passion*; *I had thought* (said he) *he would have come to me and have called on the name of his God, and laid his hands on me and so I should have been healed*: Three things he expected: 1. That the *Prophet* should come to him: 2. Call on his God. 3. Lay his hands on him and cure him: But all this while nothing is thought on to be done by himselfe. So is it with us in the cure of our leprous soule; God must do all, he must deliver us, if he will have us without our pains.

But *frustra oramus pro quibus non laboramus* (saith St. *Austin*) In vaine we pray for that blessing, which our indeavours never seek; God sends his Angell to stirre the waters, but no Angell to dragg us into the Poole; we must use those powers God hath bestowed on us, and step in our selves if we would be healed. *Non trunci aut stipites sumus* (saith *Beza* on 2 *Pet.* 1.5.) we are not blocks and stones but reasonable creatures, and God workes on us accordingly. Put case two men should go together; both have *Freewill*, and power which

which way to take, to the Taverne, or to the Temple, one will to the Church, the other to the Ale-house, which of these two thinke you shall soonest be converted? So here, use the meanes, follow that, and however thou canst not doe any thing meritorious, to deserve at Gods hand, yet thou invitest him to shew thee mercy, as the child doth that stands at the Table waiting at his Fathers elbow with a Trencher in his hand: Thou art in the way of preferment. Nor can I thinke God will ever leave himselfe without witnesse in such a case.

This serves to discover to every naturall man his condition: Think not thy selfe to be alive to God, because thou art able to do this or that action; as to *heare, read, pray*, do *justice*, deale righteously with man; for such a power stil remains, since the fall: But to do these things as thou oughtest, is impossible, till thou gettest a new nature: till then thou art but like a walking ghost, which seemeth to do the actions of a living man; it walks, it talks, &c. yet it doth these things not as a living man: Not from any inward principle, not from the motion of life within, nor is it constant in the worke, it only makes an apparition, and so vanishesth.

Nor may we be out of hope, so as to despaire either of our selves or others, seeing man is not every way so dead, as one whose soule is departed from his body.

Those that are *naturally dead* understand nothing, but in man naturally there is a life of *Understanding* remaining (though marvellously corrupted) by which he may know that he is dead: Those naturals dead cannot stirre nor walke to the meanes of life, as these may; those cannot heare, and receive what we say, as these can: So that you see we must call on them, you, to attend still unto the meanes.

True it is by falling into the hands of *Theeves* we are rob'd and spoiled and left naked in a wildernes (as it were) yet there is hope to be restored againe to a happy estate,

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Vse 2.

Vide Calv.
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Text

Ver. 31, 32,

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How the wounded man came cured is here shewed,

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This word (*And by chance*) being lighted on we must speak something of before we speak of the *Persons*.

The Greeke word, *κατὰ συντυχίαν*, signifies properly it *fell out*, or it *came to passe*: viz. by the providence of God so disposing or over-ruling the matter (though casually to the Priest) and gives thus much to understand.

Doct.

There are chances that do fall out, i.e. Divers things in the passage of our lives which fall out to us casually or accidentally. Now *nihil aliud in rebus casum vocamus nisi cujus ratio & causa secreta est* (*Aug. cont. Acad lib. 1*) that we call casuall or accidentall, that comes betwixt the cause, and the effect, unknown to us, and hinders it, such there are to be met withall. See *Eccles. 8. 14. & 9. 11. Dent. 19. 5. Exo. 31. 13. 1 King 22 34.*

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God is pleased to have it thus, that his providence may be seene the more: For in things done by particular causes according to their intention, we usually ascribe it to them; but when an intercurrent action comes (which we call *Chance*) that belongs to the universall cause and we ascribe it to the Lord; whence it comes, that God usually in the dispersing of contingent things turns them rather by accidentall causes, by casual things, then by those causes that have influence into their effects; for therein his owne hand is most seene, and the greatest glory gotten. *Pro. 16. 14.*

If this be so, that *chance* falls out, may we not demur with the *Philistines* in what happens, whither it is *God* or *Fortune* that smites us?

Chance or *Fortune* is taken two wayes; either for a cause it selfe opposed to the *Divine Providence* (as *Epicures*, *Philosophers*, and many of the *Vulgar* take it;) And so it is a very Fiction, meere Fancy and vaine conceit; the name of *Fortune* having bin brought in by error and blindness (saith *Lactantius Instis. 3. 29.*) And thus did the *Philistines* conceive of it. Or els it is taken for the hiddenesse or secrecie of a cause; when the cause of a thing is secret and hidden from us; the appointment disposing, and *Providence* of God is not seene of us (as here we are to understand it.) So that we need not question whither there is a cause or no; (For nothing falls out (no not a sparrow on the ground) but it is by Gods *Providence* and ariseth from the universall cause of all) There is nothing done nor suffered to be done, but God either

E

doth

Reason.

Object.

Resp.

Te facimus fortuna Deam colloquimur.

doth it or permits it, seem it to us never so casuall, *Pro. 16. 33.* See *Gen. 24. 15, 20, 21, 26.* I passe this point with a word of Use.

Use 1.

Knowest not thy selfe of to morrow (saith *Salomon, Pro. 27. 1.*) for thou knowest not what a day may bring forth. Canst thou conclude peremptorily what is in the wombe before deliverance? No more canst thou tell what the day travels with. Little did *Iob* thinke in the morning when he arose, that such tidings should be brought unto his ears before the evening; that that day travelled with such a birth, as the losse of his goods, Children, &c. and he be left as poore and naked, as he was when he first came into the world. *Ahab, Saul, Haman*, thought as little they should so speed, having made such strong preparations as they had made, to effect their purposes. Be the Cause never so faire, yet the Effect expected may proove abortive, and that fall out thou never lookedst for; daily experience we have of this, and that *Proverbs* verifie it, *Man purposeth but God disposeth* at his pleasure.

This Doctrine well learned will cause us, 1. To be abundant in Prayer, as you see *Abrahams Servant* was, *Gen. 14. 12.* It will free the heart from distracting cares, wherewith it is so often disquieted about the successe and event of things, *1 Peter 4. 19.* And lastly it will worke Patience in all Afflictions that befall us, *Iob. 1. 20, 22.*

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the Tabernacle; to beare it, and the vessels of it, &c. *Numb. 4. 3.* Both were *Ministers*, both *Jewes*, both of *Hierusalem*: These passe by the same way where the wounded man lay. Observe first

The way of the Priest and Levite is the same with that of other wounded men, Rom. 3. 23, 24. Isay. 53. 6.

Reason. They came from *Adam* as well as others and were in his loynes as well as the poorest and basest.

If then they be tempted, wounded, spoyled, wonder not at it; the Divell is most busie with them more than with others, *Zach. 3. 1. Luke 22. 31. 1 King. 21. 31.* and therefore expect to find them assaulted, yea often foyled, they are men of like passions with your selves, *Acts 14. 15.*

Did *Papists* believe this. would they deny marriage to Ministers, as if there were some new way laid out to Heaven for them; and they in no danger of the sin of incontinency, and so no need of that remedy?

Secondly we may hence observe,

That in the same way the event is not alike to all, Luk. 17. 34, 35, 36. Luk. 23. 39, 40. The whole booke of *Salomons Proverbs* is a prooffe of this, (besides many instances that might be brought if need were) as in *Moses* smiting the *Rocke* twice, he is blamed for it: The King of *Israels* smiting it thrice and is commended for it, but blamed for doing it not.

Moses numbers the people and is praised; *David* numbers them and is punished, &c. *Abraham* laughs and is commended, *Sarah* laughs and is reproved, &c.

Some are in their calling, others not; as when God willeth *Samuell* to sacrifice; *Phineas* to execute judgement, which done by them when called thereunto is pleasing; but for others uncalled to undertake such things, God approves not thereof, nor will accompany with a blessing.

Some aime at the right end, and observe due circumstances in their actions, which others do not: *Moses,*

E 2

Samuell

Doct.

Vse 1.

Doct.

Reason 1.

2.

comming thereunto. The one is as the *Beast*, the other as the *Rider*. Now as the *Beast* is guided by the hand of the *Rider*, that it may go in the way to the *Riders* pleasure: So *Freewill* is governed by grace to walke aright in the waies of God.

Be we than rightly informed of these things, and so farre as God hath given ability and *Freewill*, co-work we with God. *David* calls God *his helper*, now (saith Saint *Austin*) *Adiuvare non dici, ut qui nihil sponte conatur*: He is not said to be helped who never concurred with his indeavour. And *Beza* on these words of the *Apostle*, *We are labourers together with GOD*, 1 *Cor.* 3.9. Inferrs that we doe *gratia prima* ouerserue, and hee that denies it, denies that efficacy of the first grace.

But it is with us as it was with *Naaman*, who comming to the *Prophet* to be cured of his *Leprosie*, and being willed by him to wash *seven times in Iordan*, he stomacks the matter and breakes out into a *Passion*; *I had thought* (saith he) *he would have come to me and have called on the name of his God, and laid his hands on me and so I should have been healed*: Three things he expected: 1. That the *Prophet* should come to him: 2. Call on his God. 3. Lay his hands on him and cure him: But all this while nothing is thought on to be done by himselfe. So is it with us in the cure of our leprous soule; God must do all, he must deliver us, if he will have us without our pains.

But *frustra oramus pro quibus non laboramus* (saith St. *Austin*) In vaine we pray for that blessing, which our indeavours never seek; God sends his Angell to stirre the waters, but no Angell to dragg us into the Poole; we must use those powers God hath bestowed on us, and step in our selves if we would be healed. *Non trunci aut stipites sumus* (saith *Beza* on 2 *Pet.* 1.5.) we are not blocks and stones but reasonable creatures, and God workes on us accordingly. Put case two men should go together; both have *Freewill*, and power which

which way to take, to the Taverne, or to the Temple, one will to the Church, the other to the Ale-house, which of these two thinke you shall soonest be converted? So here, use the meanes, follow that, and however thou canst not doe any thing meritorious, to deserve at Gods hand, yet thou invitest him to shew thee mercy, as the child doth that stands at the Table waiting at his Fathers elbow with a Trencher in his hand: Thou art in the way of preferment. Nor can I thinke God will ever leave himselfe without witnesse in such a case.

This serves to discover to every naturall man his condition: Think not thy selfe to be alive to God, because thou art able to do this or that action; as to *heare, read, pray*, do *justice*, deale righteously with man; for such a power still remains, since the fall: But to do these things as thou oughtest, is impossible, till thou gettest a new nature: till then thou art but like a walking ghost, which seemeth to do the actions of a living man; it walks, it talks, &c. yet it doth these things not as a living man: Not from any inward principle, not from the motion of life within, nor is it constant in the worke, it only makes an apparition, and so vanissheth.

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Doct.

Vse 1.

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2.

Samuel, Ichofaphat, Eliyah destroyed *Idols* and *Idolaters*, so did *Iehu* also; but not with a like success: For *Iehu* had a base end, and what he did, he did with a corrupt mind, poysoned with *Ambition*, *2 King. 10. 31.* He aimed therein at his owne *Praise*, therefore the Lord threatned to punish him, *Hosea 2. 4.* though he blessed others.

3

And lastly it is Gods good pleasure to have it thus, that we may know it is not in the way, nor in the meanes, see *Eccles. 7. 14.* God hath made *this contrary to that*, he takes different courses with men, that men should not find the print of his foot-steps, so as to say God will certainly do thus or thus, for all his waies and actions are past finding out.

Vse

It is a great error than to conclude peremptorily of the like event in that way which others have met withall before us. In the way of sin some have met with Grace, as *St. Paul* did, so *David* and others of the *Saints*, but doth it necessarily follow all shall have the like good hap? Some have bin taken in the act of their evil, as *Belshazar, Herod, Ananias, Saphira, &c.* All are not; some mens sins go before to Judgement, some mens follow after, *1 Tim. 5. 24.* Expect not ever the like event. Thus both in the waies of *Judgement*, and in the waies of *Mercy* the event may alter; *Pharaohs Bakers* head may be lifted up and so the *Butlers*, but one to his ruine, the other to advancement: So in all other ordinary actions and passages of thy life observe it, and apply it as occasion shall be offered, and learne to judge of things aright, not alwaies by the way and meanes, (though they promise faire) but *acknowledge God in all thy waies and undertakings, Pro. 3. 6.*

We spare any larger prosecution of these points: Come we more particularly to the *Persons* spoken of.

Text.

A certain Priest, &c.]

Our Saviour doth instance in a *Priest* and *Levite* (rather then

then in any other person) the better to convince this Lawyer, who conceited that the *Jewes* were no way wanting in works of mercy; Our Saviour by this *Parable* shewes, that the best, and those most noted for workes of Charity (even these spirituall persons the *Priests* and *Levites*) were herein much wanting, and so no wonder if others were from whom was lesse expected. Our Observation is,

First, *Spirituall persons in a speciall manner should be pitifull.* See *Tit. 1. 7, 8. 1 Tim. 3. 2.* You may read *2 Kings 4. 1.* The distressed widow comes to a *Prophet* to bemoane her condition; every one would not be sensible of her Affliction; if they did pity her, yet little hopes there was that they would relieve her; A *Prophet* she hopes will do both: Into *Elishaes* care she unloads her griefes. The like course takes *David* and flies unto *Abiathar* the *High-Priest* when he was an hungry and in distresse, *1 Sam. 22.*

And no wonder: For they are *Gods Chaplaines* in ordinary; they serve that Master who is mercifull; him they should imitate, and learne to be mercifull as he is mercifull, *Luk 6. 36.* What Scholler but will imitate his Masters exercise?

2. They have received more mercy, and drunke deeper in that cup then others have, *2 Cor. 4. 1, 2.* Who ever (then) are, it is expected they should not be wanting in this duty.

3. In every good duty Ministers should be *Examples* unto others, in Word, in Conversation, in Charity, &c. *1 Tim. 4. 12.* The Minister is to the people as the shadow to the body, if the body stoop to the Earth the shadow will not be upright towards Heaven; thus we see there is good reason for the point delivered.

This concernes both us, and you. First we who are Ministers must be carefull that we be not wanting in this duty, nor give any just cause to the world to follow us with their out-cries that we of all other be most cruell,

Doct.

Reason.

vse

covetous hearted, &c. Charity *becomes all men*, but above all men, *the men of God*: If we want bowels in us where shall men find them; If Mercy be a lampe in others, it must be a bright Starre in our Breasts. A Jewell more precious than all the Stones in *Aurons* breast-plate.

1 Tim. 6. 11.

For 1. We are *men of God*, and therefore should fly all covetous and earthly practises. Fishes love the Salt-waters, yet birds of the aire fly upwards towards Heaven, and whilst the *Ant* (a creature housed in the Earth) makes abundant provision for her selfe; the *Fowles of Heaven* neither sow, nor reape, nor carry into *Barnes*. O! How unnaturall is it that they, next Heaven by *Vocation*, should yet in respect of *Conversation* be furthest off! Nothing further from Heaven, nor more unlike God then *Uncharitableness*.

2. We preach *Charity and Mercy*, that is the Summe and maine Scope of all our Sermons: It being the abridgement of the Law, and the Tenor of the Gospell. *Faith* is the *Center*, *Love* the *Circle*. All our Doctrines and Conclusions are but lines drawne from the Center to the Circumference. To come without Charity is to come into the Pulpit without our Compass; and shall we commend that cheare to others we refuse to eat our selves? Or lay out a way for them to walke in which we refuse to tread our selves? *Bilhab* and *Zilpah* brought forth children to *Isaac* and they were free, yet their mothers still remained bond-women: Shall we infranchise our Auditory in the liberties of Charity, and suffer our own hearts to be bound with the shackles of uncharitableness? Nay, as wee preach Charity, proteste Charity, and pray for Charity: So we must open our doores to Charity and give it entertainment.

3. We in a speciall manner are commanded to entertaine it: *Simon loveth thou me, then feed my sheep, feed my Lambs, &c.* *David* knows not whither to goe for bread, but to the *Priest* in the Sanctuary of the Lord. Where should

should the Beasts of the Forrest drink? And the wild Asses quench their thirst, if not at these Fountains?

But *non habemus unde*, we want wherewithall?

Habet semper unde des qui plenum pectus habet Charitatis (saith S. *Augustin*) Some way or other we may be comfortable to distressed ones. S. *Paul* shewes, *1 Tim. 5. 10.* wherein poore widdows might be hospitable. If with S. *Peter* and S. *John* we want money and meat, yet wee may and must by our Prayers and counsell succor those that are in need.

Secondly; may we not be wanting in this duty? Then much lesse, cruell: God complains, *Hos. 6. 9.* that as troopes of robbers wait for a man: So the company of *Priests* murder in the way by consent. 1. There were many robbers and so not so easily avoided. 2. They joyned in troopes and so hardly to be conquered. 3. They fell not only to robbery (which had bin faire enough,) but to murder. 4. They were not Theeves, who did all this, such as professed not God; but Apostated Priests, such as robbed under an holy garment or Prophets mantle. It may be some such one may bee found, one *Judas* amongst the twelve Apostles. 5. They do it by consent, yea *Agendo agunt*, They commit it, it is their practise.

Now if the *Priest* and *Levite* are, as you see here in our Text, condemned for not succouring the wounded man, what shall become of those who give wounds, and that murderious ones; so do *Heretiques*, *Schismaticques*, and false *Teachers*? The Damnation of these men slumbers not.

Next this concernes you the People: It was an order and custome in S. *Augustines* time, that the poore should beg of none but the *Priest*, and if he had not wherewithall to relieve them, they might exclaime against him for not more effectually mooving the people; for from them must the *Priest* receive that he may give. Indeed all the Charity of the world is put upon us; other men rid their

Object.
Respon.

vse 2.

hands of it and conceive it only a ministeriall duty, as if we only were bound to do all things: But what receive we? Let us demand but recompence for our labours, we are counted covetous; if we give not, we are deemed unmercifull; whilest in the meane time you are guilty of iniquity, and abridge the *Priest* and *Levite* of his meanes, by Customes, Impropriations, forged Cavillations, &c. Such is the injury of the world; yea such is the Pride of many *Parishes*, that the Minister must be alwaies the poorest man in it: For by this means the poore Minister may not dare to reprove his rich Benefactours, least he loose his contribution,

Would you have the Pot of Charity seeth and yet allow no fire to put under? Or would you have fire in the Sanctuary and yet allow no Fewell? Can the Lamps burne without Oyle? That the Altar should have maintenance, for her servants, none but those, who with there were neither Altar, nor Minister; no Gospell, nor Preacher; rather then their heires shoud want a Perforage, or their Horse-heeles litter, will, or can deny. Read *Gal. 6.6.* *1 Tim. 5.17, 18.* *1 Cor. 9.7.* and see how the *Aposle* labours about this point; who having laid downe for a Position, that *none goeth to warrefare at his owne charge, nor plants a Vineyard, but eats of the fruit, &c.* He then meeteth with this objection, *you speake in your owne cause and are partiall.* No saith *St. Paul*, the Law saith what I do; for there it is written, *thou shalt not muzzle the mouth of the Oxe, &c.* And why was that? Surely to incourage Ministers; for, *for our sakes no doubt this was written, that he who ploweth should plow in hope, &c.* God having made a Statute of provision for his Clergy, that we might not be left to the wills and allowances of those men, whose sins we must reprove, nor feed upon arbitrary Contributions, or Benevolences: Having answered this objection he prooves the point, and brings an argument drawne from equity: *If we have sown unto you spirituall things, is it a great thing if we do reape your carnall*

carnall things? Doe you not receive farr more from us than we from you whilst we bring Salvation unto you and receive some small portion of food and rayment from you? besides, *they that minister about holy things, live of holy things* as you well know. Nor was this a *Statute* and *Law* in *Isaac* concerning the *Levite* only, but in *Israel* also and concerneth the *Minister* of the *Gospel*; for even so hath the *Lord* ordained; what can be said more fully for *Ministers* maintenance? And yet how many thinke it arbitrary at their choice whither they will give the *Minister* any thing or not? You shall have some give more for a License to keep a dog, to eat flesh in *Lent*, &c. than to the *Minister* for feeding his soule all the yeare.

But the *Clergie* is rich?

It is truly answered, there are but few that are so, and those that are, are such, 1. As have bin enriched by some *Patrimony*, *Dowry*, or *Gift* of *Freinds*, 2. As have lighted on the unruined things of the Land, which stood out of the *Popes* way, and in the sicknesse of *Superstition* escaped of *Impropriation*, or that which *Sacriledge* hath not let blood by *Custom*, *Composition*, *Depopulation*, &c. 3. Or those, *Antiqui Heroes nati melioribus annis*, that came to their livings when that good *Queene Elizabeth* came first to her Crowne, at which time *Benefices* were not at so high a purchase, as afterwards they were; they went a begging then, as *Ministers* do now. 4. Or lastly, Such as destill a dry *Rose cake* for water; by *Parimony* and miserableness get something out of *Gentlemens* leavings, and thresh over the straw againe for a few graines of wheat: But notwithstanding scarce one of a thousand is called by any other title than a *poore Priest* or *Minister*.

Object. 2. What the *Law* gives, you have?

Resp. Gods *Law* is the best *Law*; give us what that gives, we aske no more. 2. Presse not mans *Law* too farre: Sure I am you expect more from us than humane *Law* can extort from us; should wee preach no more *Sermons*

Object.
Resp.

Sermons in a yeere then Law exacteth at our hands, you would complaine of injurious dealing; Why should you require above statute worke, when you give but statute wages? Besides know, 3. The Law leaves something to the liberty of thy conscience to be answered in a higher Court.

Object. 3. What would content you? you never have enough.

Resp. Let God determine that: See *1 Cor. 9. 14.* we desire no more then we may live upon.

1. *As men*, so we must have for necessity and delight.

2. *As Believers*, so we must have sufficient to lay up for those whom we are bound by the Law of nature to provide for, *1 Tim. 3. 2.*

3. *As men of God*, so we are to have wherewith to maintaine the duties of our Callings, and Confirm by Practice what by doctrine we teach, *1 Tim. 3. 2.*

Dott.

A second Observation I commend unto you hence, is; *Where wee looke for most, there oftentimes wee find least.* This Priest and Levite which passed by were not only spirituall Persons, but Countrey men, and fellow-Citizens; of the same Religion, under the same Politicall Government, yet these help not.

This dealing *God findes* from his owne Vineyard, he looked that it should bring forth grapes, for which he had done so much, but it brought forth wilde grapes, *Isay 5. 4, 7.* *Judah* dealt treacherously with God, and went a whoring from him. when other Nations forsook not their gods. *Mary* shall spend more teares upon Christs feet, then *Simon* from whom Christ deservedly might challenge more. A *Samaritane* (who was a stranger of all the Lepers cleansed) he onely is found to returne with thanks; Christ shall have his tyth 'out of a strange field, when his owne flock and Parish pay him none.

Luke 17. 18.

This man findes in every Relation, as might be shewed betwixt Father and Child, *1 Sam. 20. 30.* *2 Sam. 15.* *Hof-*
band

band and Wife, *Iob* 2.9.10. *Gen.* 19.16. Betwixt Brother and Brother, *Gen.* 4.8. *Psal.* 105.17. *Gal.* 4.29. *Namb.* 11.1. Betwixt Kinsman and Kinsman, *Mark.* 3.21. Betwixt Countryman and Countryman, *1 Cor.* 11.24. Betwixt Friend and Friend, *2 Chron.* 24.21. *Iob* 19.13. *Psal.* 38.5. & 41.9. & 55.16. Betwixt People and Ministers, *Cant.* 5.7. *Iohn* 4.44. Betwixt Minister and Minister, *Iohn* 3.25. *Gal.* 2. Betwixt Professor and Professor, *2 Cor.* 11.25.

Judg. 9.5.

Mark 6.4.

In all these Relations we stand fast bound one unto another, and should expect more from these than from others, yet there (you see) least is found; *Salomons* Proverb is daily verified, *Prov.* 19.7. *All the Brethren of the poore do hate him*, when a man is in distresse his neereſt kindred will deſpiſe him; *much more his friends*; ſuch as are Companions onely, go farre from him and eſtrange themſelves, and *Prov.* 27.10. *A neighbour neere is better then a Brother farre off*, and is ſooner found to help one, then a Brother. And that of a wiſer then *Salomon* (our bleſſed Saviour himſelfe) who tells us, *that a mans foes ſhall be thoſe of his owne houſe*, *Marke* 6.4.

When we ſee ſuch things to happen, wonder not, as if ſome new thing befell us; we expect much in ſuch daies as theſe, wherein knowledge doth abound, &c. but we find little fruit; think not this ſtrange. The Inhabitants under the *Torrid Zone* (as they write) are more troubled with damps then thoſe under the *Frigid*. The bright Sun of Knowledge ſhining amongſt a people hath ever beene answered (through inward coldneſſe of heart and ſpirit) with the damps and ſuffocations of piety and juſtice.

Vſe.

Thou haſt a friend, a child, &c. whom thou haſt done much for, who yet hath dealt treacherouſly with thee; be not too much caſt downe; God (happily) ſeeth thou diſt place thy hope in man, or too much diſt affect the creature; ſo that God was almoſt forgotten to be thy ſtay.

While *Naomies* ſonnes and husband were alive, we find no mention of her reſpyring home to *Judah*; but when theſe were remooved and they failed her, then ſhe thinkes

Ruth 1.

pre-

presently of returning unto her Countrey; we cannot so heartily think of our home, and God above whilst we are furnished with earthly contentments: But when God strips us of them and causeth them to faile, then straitway we pitch on him and mind home-ward, *Psal. 27. 10.*

Text.

And when he saw him, he passed by on the other side.]

We have seene these Passengers described by their *Profession*, now see their *Disposition*. 1. Generally notified, in that they passed by on the other side. And 2. More particularly aggravated, in that seeing him in the way, yet they passed by, &c.

They saw him then, and this was an aggravation of their fault, in that they turned their faces from him whom they saw in misery.

Doct.

It is a fault (which many are guilty of) to turne away the face from the afflicted in the day of their distresse, Obad. 1. 5 Amos 6. 6, 8. Isa. 53. 3, Pro. 21. 13.

Reasons

1. It is a breach of Gods Commandement, 1 *Thes. 5. 14. Comfort the feeble minded, support the weak, &c.*

2. It is most unnaturall, as the *Apostle* sheweth, 1 *Cor. 12* and argueth want of Gods blessed Spirit.

3. It shewes there is no feare of the Almighty in us, *Iob 6. 14.*

Vse 1.

Such deserve Reproofe: First, such as will not step aside to visit those who are afflicted, but turne away their eyes and faces from them (as from an object that may not be endured to be looked on) out of a desperate resolution to doe nothing for them, fearing least their conscions eyes shoud check their churlish hearts, for their barbarous inhumanity: Such would do well to remember what is said, *Pro. 21. 13.*

These come short of the Charity of this *Priest* and *Levite*, yea these men fall below the very Beasts (as Sheepe and Swine) they will come and look upon the wounds and distresses of their fellowes, while these doe
what

what they may to put away the cries and groanes of those that be miserable.

A second sort are such as looke on and see, yet are nothing mooved nor affected with the distresses of their Brethren, *Ester 3.15.* They with *Haman* are in jollity, whilst *Shushan* is in *Perplexity*: So *Amos 6.6.* These sort of people jumpe with this *Priest* and *Levite* in their Charity and no whit exceed.

A third sort to be reprov'd are they, who *ad le affliction* to affliction; it is wicked, *miserum relinquere*, but worse it is, *miserum facere*. If these Passengers be taxed for not helping this robbed Travellor, what thinke you shall their punishment be that spoyled him? What do you other who charge the afflicted of Hypocrisie, and by your insolencies and other cruelties make more bitter their afflictions, giving them *Gall for meat, and vinegar to quench their thirst*? Let such consider what is spoken, *Pf. 69.24, 26, 27. & Psal. 109.16.* It is dangerous to make their backs blew which are already black with smiting. This for Reproote. Be we next perswaded,

Nor to turne the eye away from any, when by Gods Providence we are called to be eye-witnesses of their Calamities: Saint *Austin* seeing a poore miserable man tooke occasion thereby to admonish himselfe and his Company, *Aut sumus, aut fuimus, vel possumus esse quod hic est.*

St. *James 1.27.* makes it a badge of that Religion which is undefiled, to visit the Fatherlesse and Widdow: It would wonderfully affect the heart (as hereafter we shall see) and stirre up compassion in us; in which respect the *Wise man* saith, *It is better to go to the house of mourning then to the house of feasting, Eccle. 7.2* And *Pilate* to move compassion presented Christ unto the Jewes scourged, saying, *Ecce homo*, behold the man.

But I cannot endure such objects, my heart faints within me to behold them?

Yet thou beholdest daily objects that are worse and more

Vse 2.

Object.

Resp.

more loathsome in the eyes of God, and his blessed Angels.

2. Christ looked upon a worse object when he looked upon thee, yet he turned not away his face; why dost thou from any of his members?

3. Do what thou mayst, knowing God accepts the will for the deed, if it be sincere.

Object. But say the disease be infectious, am I bound to visit?

Resp. No, unlesse thou be strictly tied by some special bond: We are not to thrust our selves needlessly into any danger.

2. Yet such would be spoken unto, as *Daniell* was through the Den: we may visit yet keep of the infection.

Text.

He passed by on the other side]

Mat. 6 23.

It may be it was not in popular view where the man lay; the *Pharisees* must do what they did with a witness (for feare that God should deny the debt) all they did (as our Saviour saith) *was to be seene of men*; there being no body to looke on, was the reason (say some) *they passed by on the other side* and left him untuccoured. But secondly, and especially they thus passed, *Ne cadaveris contactu pollueretur* (*Beza in Loc.*) least they should be defiled. The Law forbad the *Priest* to touch any dead corps; had he been dead (which yet he was not) they had observed the Law and done well to have tooke the wind, but now they shewed themselves right *Pharisees*, more to respect a Ceremony then the weightier matters of the Law. Out of their schoole learn this lesson,

Doct.

If we would avoid danger and infection, then to shun the means and occasions thereto conducing, Pro. 4. 15. & 5. 8. Job 31. 1. Gen. 39. 10. Ps. 119. 37.

Vse.

Those come short of the wisdom of this *Priest* and *Levite*, who pretending to avoid the infection of sin, yet avoid not the Persons in whom that corruption reigneth who

who so would avoid the Plague will balke the house wherein the *Infection* dwelleth: Miserable folly! We hate the *Plague* which *may kill* our *bodies*, wee love the *Plague* which *will kill* our *soules*. If a man lie sick in the streets we take the wind of him, we shun him and walke aloofe: But with Adulterers, Swearers, &c. we complement and close, yet onely of these we have a charge *de non tangendo*, not to accompany them. This argues an unsound heart, for the occasion will discover us, *Heb. 11. 15.*

Eph. 5.

Vse 2.

As we desire to shun sin in the action, shun it in the occasion; for if occasion be not sin, yet it is a friend to sin: *Sape occasio peccati voluntatem facit peccandi* (*Isidor, Sol. lib. 2.*) there be sparkles in a Flint, which being let alone are quiet and appeare not, but strike it with a Steele then you shall discover those which are able to kindle a great flame: The sparkes of sinne are raked up in the imbers of our affections, let them not be stirred with occasions, they are quiet, but when opportunity blowes them there is danger.

Bees in Winter (you know) keepe their Hives and will not expose themselves to the bleake ayre, sharpe winds, bitter frosts: Such should be our wisdom, if we would shun danger: And as those that desire to hinder the generation of bad creatures, keepe the male and female asunder the one from the other: So should we keep such enticements from our hearts what lieth in us, see *Isay. 33. 15.*

But if all occasions of evill are to be avoided then good duties are to be omitted; for from hence doth Satan take occasion to ensnare us.

Object.

It is true that *David* speaketh, *Psa. 143. 3.* *In the way wherein I walked have they privily laid a snare for mee:* Man in his innocency was not free from this; *Paradise* was made for man, yet there behold the *Serpent*: And thither he no sooner came then he fell to worke. But occasions are of two sorts. First. Such as are given to Satan

Respon.

Satan and our owne corruption, as things either simply evill or else in themselves indifferent, which yet we, (such is our weaknesse) cannot use without sinne.

2. Such as are not given by us to them, but onely taken by them; as *Prayer, Almes, Hearing, receiving Sacraments, &c.* these may not be refrained nor omitted, because of the occasion of Pride and Vain-glory, but Gods assistance is to be craved: Those of the former sort must carefully be avoided: As for example, if one find himselfe in such a company in danger to be intangled, apt to learne their waies, joyne with them in their courses; it is wisdom to forbear that company what may be: So in the use of the creatures: He that finds himselfe apt to Drunkenesse, he may not looke on the wine that is in the cup, nor be so bold with it as another may. The like I might say of Recreations and Passions. But I conclude the Use with that which *Plutarch* reports of *Cotys King of Thracia*, who being by nature very cholericke, and having many curious glasses presented to him, brake them presently, fearing least he should deale too cruelly with his servants, if in case that any of them should be broken by them: His practise may teach us this care, wisely to prevent the occasion, if we would the danger.

Doct.

Next in that the *Priest* and *Levite* passed on the other side to avoid legall uncleannesse, neglecting the worke of mercy, which was to be preferred, we may observe the nature of *Pharisaicall Hypocrites*, more to regard the Ceremony then the Substance (as our Saviour tels them) *Matthew 23. 23. They straine at a Gnat and swallow a Cammell, Matthew 26.* They make much a do about Mint and Cummin, some smaller matter, when in the meane time the weightier matters of the Law are neglected: Care indeed should be had about all; But the greatest and weightiest matters most, and the lesse, least.

And

And likewise a Levite when he was at the place came and looked on him, and passed by on the other side.]

Text.
Vers. 32.

Both were spirituall persons (as before was shewed) yet the *Levite* was inferiour to the *Priest*, they were adjuncts to them, *Numb. 18. 2.* The *Levite* here comes after, yet treads in the same path the *Priest* had trodden before him in. The *Person* here spoken of, together with his *Behaviour* is considerable; The *Person* was a *Levite* his *Behaviour* and *Carriage* was like the *Priests*. As the *Priest* had done so did he, first observe

In evil practises there will be some (and that of note) to follow.

Doct.

Belzebub fell not alone from Heaven; thousands of Angels fell with him in that confederacy: Those three conspirators, *Corah*, *Dathan*, and *Abiram* shall have 250. *Rulers*, men of Renowne, and famous in the Congregation to joyne. *Absolon* shall not rise up in rebellion against the King (his Father) without seconds. *Ieroboam* shall not be an *Idolaser* alone; no sooner shall he set up his *Calves*, but *Israell* will be on their knees. *Balaams* way shall be much beaten with the feet of followers, *2 Pet 2. 15.* *Jude 11.* He is a meane person that drawes not some Clyents after him; Even *Thendax* and *Indas* shall have their foure hundredes to accompany them.

Num. 16.
2 Sam. 15.

Which discovers the folly of those who beare out all Reproofs with this, *They are not singular.* And who is? Did you ever know *Adultery*, *Drunkenness*, &c. to be without Clyents? As *Eliphaz* said to *Iob 15. 7, 8, 9, 10.* So seemes the sinner to speake? Am I the first in wickednesse that was borne? Do I restraine sinne to my selfe, what know I that others know not, or do I that others have not done before? *With us are both the aged and the gray-headed much elder then thy father.* But let me tell these, *the way is broad that leads to Hell*, and there be passengers enough to accompany such as are bound that

Vsc 1.

Use 2.

way. Singularity is a fault in many; yet it is a virtue (and so to be esteemed) when vice grows into fashion, *Mat.* 5. 46.

See then that we be not infected with the contagion of bad example: There will want no enticements unto evil if we have any inclination that way: We need not be the first inventors of the trade; there are who be before us, and divers will accompany us: The yce is broken for us; the path beaten out; and no inducements wanting to bring us into the snare. Our watchfullnesse therefore should be so much the more, especially considering the pronenesse of our nature apishly to imitate the worst. Let but *Corah* kindle the fire two hundred and fifty Captaines will bring stickes to it, and all *Israell* will be ready to warme themselves at it beeing kindled.

Further in that the *Levite* (who was inferiour to the *Priest*) followed after in the same *Path* and *Practise*; Note

Doct.

Inferiours usually follow the example of their Superiours, As the one doth so doth the other, *Pro.* 29. 12. *Luk.* 23. 11. *Gal.* 2. 13.

The very *Heathen* had their Imaginary gods for guides, as *Jupiter*, or *Mercury*: them they invocated, them they imitated: *Augustus* a learned Prince filled *Rome* with Schollers; *Tiberius* with Dissemblers; *Constantine* with Christians; *Julian* with *Asheists*; nor is there any such authority given to sinne as by the example of Superiours. There is a double beneficiall Use to be made of this.

Use

Let them that are in Authority and place looke in a speciall manner to their lives. It is the unhappy desire of wickednesse to be the ring-leader of sin: Every accessary is faulty enough, but the first Author is abhominable, as was *Ieroboam*, of whose fact all ages ring with the accent of dishonour, *Ieroboam the sonne of Nebat that made Israell to sinne*. Imitators of evil deserve punishment, the

the abettours more, but there is no Hell deep enough for the leaders of publik wickednes: eminent persons in sinning (with *Samson*) pull down these pillars of goodnesse that shall not only quash themselves, but be the ruin of thousands. Their facts become examples, their examples Laws; and it is usuall with men to follow the Law of *Faith*, before the Law of Faith.

We read *Ezra* 9.2. When the people had taken them strange wives of the Idolatrous Nation; it was told *Ezra* and with this addition that the heads of the *Princes* and *Rulers* were the cheife in this matter. And *Numb.* 25. 4. We read that God charged *Moses* to take the heads amongst the People and to hang them up: In the practise of sinne the cheife and the most eminent are usually most faulty; For the multitude (as we say of *Bees*) will follow their Master. If *Ieroboam* will set up Calvish Deities, he shall be sure of brutish subjects.

From whence hath growen all our strange disguises, fantastick fashions, painted faces, apish gestures, but from the example of leaders? These are the party coloured rods after which inferiours conceive: Till sin got courage from their example, it went about like a fatherlesse child, every one did shut their doores against it, but when once Superiours tooke it in, Inferiours fostered it, and now it stands up in defiance: Though it be a bastard, it dares challenge the true heire, and wrangle for the inheritance. You that are above others give good examples, be not to others examples of transgressions lest God make you examples of destruction in the end.

Secondly, this concerns inferiours; seeing we are all apt to follow, let vs cast our eyes upon those patternes that are best worthy, and preferre those. Vice should have now hit the more credit with us, because persons eminent and great do practise it, they are *Superiores ceteris*, but there is *Superior supremis*. *Eccles.* 5. 8. He that is higher then the highest regardeeth it, and there be higher

then they. There is no respect of Persons with God, the poorest may say to the richest, as the Malefactor to his fellow on the crosse, *Thou art in the same condemnation with us*: Say not then, I did it, but there were better then I did so: Such were in the Company whom I durst not displease, &c. It is better to preferre Gods honour, then mans humour; and at that day when Scepters and Sepulchers, shall be all one, you will finde that there is no Protection in any Lord against the Lord of Hosts.

Again observe we,

Doct.

Evill doers are very like in their behaviour and manners; As the Priest did so [likewise] the Levite, The world is conformable unto it selfe. *Rom. 12. 2.* So 1 *Kings 15. 3, 26, 34.* & 16. 2, 26, 31. 2 *Kings 8. 18, 27.* & 13. 6, 11. 1 *Kings 17. 8.* & 21. 31. *Iude 7.* One unclean Person imitates an other, and *verse 11.* one Conspirator follows the tract of another. So 2 *Pet. 2. 15.* Sorcerers imitate Sorcerers, and *Act. 7. 51.* As the Father did so do the Children.

Reason

And no marvell, seeing they are Children of one Father: They walke by one Law: They are guided by one spirit; and so cannot but walk in one and the same way, *Pf. 1. 1.*

Vse

It may teach us to beware how we follow such; if we would not be branded for sinners, let vs not conforme unto their practises, The world will sweare and lye, couzen and defraud, that it may grow rich: If we do [likewise] we conforme unto the world. The world like a Weather-cocke turnes with every wind, if we do [likewise] we then conforme unto the world. The world is impatient of reproofes, and will not endure to be told of its faults; if we do [likewise] we then conforme unto the world: And in so doing can we expect to be distinguished from the men of this world either here or hereafter?

So much for the Letter: of the Mystery yet further.

This

This *Levite* and *Priest*, who here passed by without helping the wounded man. (though they looked on him) no're forth unto us the whole *Mosaicall Law* with the *Sacrifices* and *Ceremonies* of the same: All which look on man fallen, and discover his sin, but can neither help nor cure: they leave man still wounded, powring in neither oyle to supple, nor wine to cleanse.

The first Conclusion we lay down is this,

Man was not wounded by the Law: The *Priest* and *Levite* did not wound this man: They were not the *Theeves*, though they did neither helpe nor heale him.

The *Law* than is not the proper cause of death to any; it doth not properly, as a working cause, wound the soule of man nor make him lyable to damnation.

There was (you know) condemnation enough in the world between *Adam* and *Moses*, before the *Law* was published anew, and however it be true that the *Law* shall proove a *Condemning* and a *Judging Law* to all impenitent ones and unbelievers; yet this was not the primary intention of it. no more than it was of the *Gospel* to condemne men by it, which yet will be a *savour of death unto death* to all that despise it, *Dent. 30. 15. Lev. 18. 5. Ezk. 20. 11. Rom. 10. 7. 18.*

Object. But, *Ezek. 20. 25. I gave them Lawes that were not good, and Inaguments whereby they shall not live?*

There be three sorts of *Lawes* or *Precepts*. 1. *Mala*, as *Mich. 6. 16. the Statutes of Omri*. 2. *Non bona*, as the *Ceremoniall Law*. 3. *Bona*. So the *Morall Law*. Now those *Lawes* there spoken of were the *Laws of Ceremonies*, which the Lord calls *not good*; because they could bring nothing to perfection, being but shadows of things to come, *Heb. 10. 1.* But the *morall Precepts* are just and holy, and the man that doth them shall live by them, *Gal. 3. 12.*

Object. 2. 2 *Cor. 3. 7.* It is the ministrat[i]on of death?

Sacerdos & Levita prae-reuntes legem & sacrificia vet Test. denotant. Chrysost.

Doct.

Resp. So it is accidentally (as we shall shew anon) not because there is any imperfection in the Law, but from the weaknesse of the flesh, which is not able to keepe the Law; whence it propounding a curse to all that do not keepe it, and shewing withall no meanes to avoid it, man is affected to it as to an enemy, that seeks his destruction and ruin, so that this ariseth not from the Law, but the infirmity of the flesh.

Vse.

Such then as thinke it is the proper work and effect of the Law to wound the soule, and disquiet the heart, are much deceived; the proper cause of that is our own guiltinesse. The Phylitian that shewes me a disease is not the proper cause of the disease: So judge we of the Law.

Secondly, in that neither *Priest* nor *Levite* did help this man, Observe we,

Doct.

There is no Salvation by the Law, Though death properly be not by it, yet it cannot cure nor save. See *Gal. 3. 21. Rom. 8. 3. Act. 13. 25. Heb. 7. 19. & 10. 1.*

Reason.
Rom. 8. 3.

The Reason the *Apostle* gives, *the Law by sinne is become weak* and *unprofitable* to the purpose of Salvation and Justification. It is not weak either in *Precept* or in *Doctrine*, but only in justifying of man; and this not in it selfe, but by accident; because we are naught and not conformable unto it; for if we could perfectly keep it, it were as able to justifie us now as ever.

There are three things required to the justifying of us before God; all which are impossible for the Law to doe.

1. To offer us forgiveness of those things we do against the Law; Now the Law accuseth, but absolveth not.

2. To work Faith in us to lay hold upon forgiveness being offered, which the Law cannot ingender.

3. To put strength and power into us, that we may be able to keep the Commandements of the Law to the ends of our lives, All which are impossible to the Law: It instruct-

instructeth what to do, but ministrerh no strength to do what it bids. (that is the office of the *Gospel*) For these purposes the Law is weak, uneffectual and feeble, but that cometh not from the Law, but from our flesh and corrupt nature. A carver cannot cut the *Image* of his Prince on a rotten logg, but that is no fault of the *Carvers*; The Law hath skill to justifie, but cannot do that feat on our rotten nature.

Vain is the hope of those who look for Salvation from the Law, whither *Ceremoniall* or *Morall*, many please themselves in *Ceremonies*, other with their good deeds: These will be found too weak to effect it.

Papists in a speciall manner might do well to see their error, who suppose the Law (even since the fall) to be propounded as a means of Justification (at the least) in the sight of God.

Object. But it is improbable that God would give a Law that none can keep, Promise life under an impossible condition, and damne for that, which man hath not ability to observe.

Resp. 1. When God first gave the Law, it was possible to be kept by man; he had strength by Creation given him proportionable to the duties in his Law injoynd: Shall not the Land-lord challenge his rent of his tenant? What doth God more.

1. That the Law is impossible to be kept is not Gods fault, but ours, as I shewed, *Rom. 8. 3.*

3. God by such exaction aimes at this, to bring us to an acknowledgment of our misery, that so in Christ he may have mercy on us, *Rom. 11. 32.*

A third Conclusion is,

Sinne is scene and discovered by the Law. As this *Priest* and *Levite* came and looked on the man and so discovered him: So doth the Law, See *Rom. 3. 20. & 5. 20. & 7. 7.* And in this respect it is said to be a *Glaspe*, *Iam. 1. Given to the disobedient, 1 Tim. 1. 5.*

This it doth. 1. In discovering the depth and foulness of

Præcipit non adjuvat; Lex offert, & affert Evangelium.

Use

Doct.

Rom. 3. 19.
Gal. 3. 10.

offinne, the guile and deceit of the heart by nature, giving some evidence to the soule of the horrid vengeance due thereto,

2. *By applying wrath* to the soule in particu'ar, pronouncing him to be a cursed Creature in respect of it, and exposed to all that wrath which sin hath deserved.

Act. 2. 37.

3. *By awaking the Conscience*, begetting in a man the spirit of bondage and feare, so as that a man knows not what to do, nor which way to turne. And this is the work of the *Morall Law* in respect of sins discovery.

As for the *Ceremoniall parts of Moses Law* that likewise was a help this way; the *Jewish washing, Sacrifices, Rites, &c.* Did no other then discover our misery and the penalty due unto transgression, and so send us unto Christ, that by him our wounds might be healed.

Vse

Hence we may see the Reason why so few are sensible of their naturall condition: The Law hath not yet looked on them. *Hagar* cried in her affliction and was heard: So he who is under the Law, and hath his conscience awakened by it, will so cry as to be heard, *Acts* 2. 37. & 16.

It is truly said, *Our hearts are all of sin, but our eares are all of Mercy*: He that will please us with a Song must set it to the Tune of the *Gospel*: We can heare nothing but *Pax vobis*, and see nothing but *Ecce agnus*: As if the Law were of no further use, like an old *Almanack* out of date.

Hag. 2. 7.

But the Law is to be preached and that in its own fearful shape, in *Thunder, Fire, Tempest, Darknesse, Heb.* 12. 18. that so the conscience may be convinced, and roome made and welcome prepared in the soule for Christ, which will scarce otherwise be. The Prophet tels us, *God must shake the Nations before the desire of the nations will come*; so wedded we are to our sins, as that there will be no acceptance of mercy on faire terms. But of the use of the Law, together with the *Abrogation* thereof, more shall be said in the last point.

A fourth Doctrin or Conclusion hence is,
The discovery of sinne is rather an accident then a naturall and proper worke of the Law. It is by Chance (you see) that the *Priest* and *Levite* came this way.

Doct.

Primarily and originally the Law was given. 1. To be a rule of life. 2. For a means of Salvation by keeping therof, *Lev. 18. 5.* But now after the Fall there were other secondary and inferiour Effects therof; wherof this was one principall, See *Gal. 3. 19.* As for the Law of *Ceremonies* they were added to help the *Jewes* infancy, and fitted to their capacity and nonage, and shewed what was sin *ex accidente* and indirectly.

This should teach us to admire Gods Wisedome, who out of darknesse can bring light, and so order sinne as that it shall make for his Glory and the good of man.

Vse 1.

Also in looking on the Law, look not on it, as the principall of our good, or as the *Glasse* to behold our perfecti-
 ons (as the *Papists* do) but accidentally to discover our blemishes. It is by accident that it doth inrage and stirr up lust, *Rom. 7.* It is by accident, that it doth punish and curse sin; (for punishment in no Law is the main intention of the Law-giver) and that sin is discovered it is by accident too; for had there bin no transgression there had bin no need of this.

Vse 2.

The last thing to be observed is,

That the whole Mosaicall Law hath its passe, it goes its way and gives place to another: So you see the *Priest* and *Levit* did before the *Samaritan* came, see *Luk 16. 26. Rom. 7. 4. Heb. 7. 16, 18. Jer. 3. 16.*

Doct.

This was typified by *Moses* and *Ioshua*, *Moses* led to the sight of *Canaan*, but then gave place to *Ioshua*, who gave entrance. And by *Moses Sepulcher* which could no way be found, which might signifie the passage of the Law upon *Christs* comming: So by *Isaac* and *Ishmael*; *Ishmael* served *Abraham* and *Sarah* till *Isaac* was born; but

Gen. 21. 10, 14

Mat. 27. 51.

but then he leaves the Family, and was put away with his mother : So the service of the Law is needfull for the Church till Christ be come and formed in us, Gal. 4. 1, 5, 19 31.

The renting the Vaile of the Temple from the top to the bottome (and sundry other things which I spare to speak of) did teach us this truth.

Quest. But is the Law wholly abrogated and abolished?

Resp. Remember the Law of Moses was threefold, Morall, Ceremoniall, Iudiciall; that part which was Iudiciall, was the doctrine of those externall actions, wherby the civill Common-wealth of the Jewes was to be governed. These are two wayes to be considered.

1. As they concerned the Jewes, as men in a common and generall rite: The foundation of these is morall and so perpetuall in the nature and equity of them.

2. As they concerned the Jewes in a Personall, Nationall, or singular rite, as that Law of raising up seed unto the brother, Deut. 25. 5. Such as these are merely Iudiciall, and so abolished, Christians not being bound to rule their Common-wealths after that forme.

That part of the Law which was Ceremoniall belonged to Ecclesiasticall busynesse (as the former did to civill) and concerned Sacrifices, Sacraments, and other rituall observations; This tooke its mortall wound by the death of Christ, and with him died: For as it had *Vigorem a Christo relationem ad Christum*; so it had *consummationem in Christo*: He gave ceremonies their beginning, and he also hath given them their ending.

True it is this Law was not presently throwne into the grave, but (according to the seemly buriall of humane bodies) they had their funeralls and were brought with solemnity to their Sepulchers. And he that revives them, shall not be in *Austines* judgement, *Pius funeris deductor*, but *Impius Sepultura violator*; not a devout solemnizer of the Funerall, but a prophane raker in the grave, and the violator of quiet sepulture.

Quest.

*Aug Epist. 19
ad Hier.*

Quest. But did all Ceremonies then utterly dye.

Resp. We must here distinguish betwixt Ceremonies : Some Ceremonies in the old Law were mixt (being naturall and Ceremoniall) as for the Elder to have a double portion; here take away the *Ceremoniall* part as it figured Christ: So the *Naturall* part of giving the Elder a double portion may be preserved.

Thus cities of *Refuge* were appointed to save the man-killer from the *Revenger* of blood: There was a *Ceremonie* annexed to this Law, that they should stay untill the death of the *High-Priest* in the Cities of *Refuge*: Take away that *Ceremony* and the equity of the Law may stand, and Cities of *Refuge* be kept, that those who casually kil be not slain.

Again, some *Ceremonies* in the old Law were *typicall*, figuring Christ: These are dead, yea deadly in respect of Use: Of use (I say) but not in regard of Reading, Hearing, or having instruction from them.

Others are *Ceremonies of Order*: These still remain; for Christ came not to destroy *Order*: God must be served with the body, and therefore of necessity there must be some outward observances. Provided, First, for number they be few. Secondly, for signification plain. Thirdly, for observation simple, far from ostentation, farther from superstition.

So that this makes neither for *Jewish* nor *Popish Ceremonies*: As for those *Ceremonies* of the *Old Testament*, they are not fit for us, the Church being now past her infancy and come to maturity of age. Saint *Augustin* tells of a Youth who came to *Vindeciannus* a Physitian, and was cured of his disease, after when he was growne to be a man, he fell into the same disease again, and applied the same receipt which he had used before in his Youth, and it almost killed him; He came to the Physitian and complained of his Physick: the Physitian replied, it was no marvell, for that might be wholesome to him when

*Aug. Epist. 19.
ad Macel.*

when he was a youth, which now he was of age would be deadly.

Thus the *Ceremonies* of the Law were profitable for the *Iewes* being Children, and taken at the *Commandement* of God; which now to us, who are become men in Christ, would be mortall.

And for *Popish Ceremonies* they rather become the *whore of Rome* then the *Spouse of Christ*. True it is the *Spouse of Christ* cannot be without her Borders, and her Laces, yet she may not flaunt it like an *Harlot*, but be soberly attyred like a chaste and grave Matron. The Church of *Rome* loades her selfe with a heap of gaudy *Cerimonies* which they obtrude upon the people, as principall parts of Gods service, yea worship them and bind mens consciences unto them on pain of damnation, and so fall under *Austins* censure, digging into the graves of the dead for putrified and rotten reliques.

The *Morall part* of the Law is that which prescribes the rule of a godly and upright life, being divided into two Tables, the former concerning *God*, the other our *Neighbour*. Now this Law in *Consideration of the Elect* is abolished by the comming of Christ, and that both *Quoad damnandi vim*, as *Rom. 8. 1.* and *Quoad dominandi vim*, as *Rom. 6. 14.*

Arctius.

Notwithstanding this; It hath the office of a *Schoolemaster*, *Gal. 3. 24.* Now the office of a *Schoolemaster* is double, *Dirigere & Corrigere*; So the Law directs and corrects: By feare of punishment it keeps under the Old-man, (the remnants wherof are yet in the best) and it directs and instructs the new man in the waies of God: The Law sends the Elect to Christ to be saved, and Christ sends us back again to the Law to learn *Obedience*.

In *consideration of Unbelievers and Impenitent ones* this Law is no way abolished; It seemeth to convince them, and condemne them without all hope of *mercy*; as for the other two profitable Uses it is no whit available unto them through their own default.

The

The *Antinomians* then, who take away all use of the Law may see their folly. Christ met with none on the *mount* in his Glory, but *Moses* and *Elias*; the *Law-giver* and the *Law-restorer*: to shew that he did not only come to fulfill the Law, and institute the Gospel, but even to reconcile the Law and the Gospel: We must obey what God commanded by *Moses*, and what we cannot performe is supplied to us by our *Beliefe* in *IESVS*, *Luke* 16.16.

The Law and the Prophets were till *Iohn*: why should we now have to deale with it?

They were untill *Iohn* as a *Preparation* and *Prediction* of Christs coming: He being come that *Preparation* and *Prediction* is ended; but still both *Law* and *Prophets* do remain, both to confirme us in the Faith of Christ and direct us in the way to Christ. Therefore *Malachi* the last of the *Prophets* in the very point of his passage towards the prediction of Christ, and of *Iohn* the *Baptist*, scales up the Old Testament in his last Chapter with, *Remember ye the Law of Moses my Servant*. A man may not forget his *Schoole-master*, because he hath learned his lesson: And to this we have a harmony of the Confession of all Christian Churches, *Helvet Confes. Artic. 12. Gallica Confes. Artic. 23. Aug. Confes. Pag. 127. Scot. Art. 15. Belg. Con. Art. 25. Argentinens Conf. cap. 12. August. Conf. Art. 6.*

If it be so that the Law hath its *Passe*, stay it not by the way: Seek not for life and Justification where it is not to be had; The Law can looke upon you and further exasperat (as this *Priest* and *Levite* did) but it can do no more; thanke it for this, and welcome Christ. But if you look for Salvation by the Law, *Christ shall profit you nothing*.

The lower the *Sunne* is, the higher is your shadow: and the higher it goes the shorter the shadow is: Whilst the *Sunne* is before you the shadow is behind you; and you see it not, but turne your back upon it, and you see nothing

Object.

Resp.

Vse 2.

thing but shadowes : So whilst you look on Christ you will set by the Law of Ceremonies, but if you turne your backes upon him, *Umbra rerum* will be your ruine.

Abrogation is a plausible doctrine in popular estates, *Proclamations* concerning immunities from Tributes, is wonderfully well taken, such should this Doctrine in Divinity be : It is one of the great gifts and endowments bestowed by God on his Church, we should therefore joyfully entertain it, and stand fast in that liberty, wherewith Christ hath made us free, *Gal. 5. 1.*

Openly take we heed that we abuse not our liberty, and we abuse it when we use it as a Cloake of maliciousnesse, *1 Pet. 2. 16.* when we plead it for a defence of sin : but we are made free from sin that we may be the servants of righteousness, *Rom. 6. 18.*

1 Pet. 2. 16.

Secondly, when under pretence of *Christian libertie* we refuse to obey authority in things of an indifferent nature, *1 Pet. 2. 16.* The objection seems to be this in hand, *We are freed* (might some say) *from Ceremonies or Ordinances in things indifferent.* The Apostle answers, that our liberty should not be made a Cloake for our ill affectednesse towards authority ; for the Law of God must still direct, and that will us to honour our Magistrates, and in what more then in obeying in such things as are indifferent ; And so much for the first part of this Parable, proceed wee.

Text.

Verf. 33.

But a certaine Samaritan as he journeyed came where he was, &c.

Doct.

The Priest and Levite passe by without shewing any compassion. A third man comes, and he a Samaritan, who shews him mercy.

By the way learn,

The most want mercy ; For one that shews it, two shew it not, *1 King. 19. Rom. 11. 3. Jeremy 3. 16. Isay.*

*Isay, 57. 1. Hosea 4. 1. Amos 8.6. Psalm 12. 1.
2 Tim. 3. 2.*

And no marvell seeing there are *so few righteous, Isay.*
57. 1. Iniquity abounds, therefore the love of many
waxeth cold: And few there are that have tasted of Gods
Mercy in Christ.

Secondly, those, who were, are not; God hath housed
them before the storm comes, *They are taken away from fu-
ture evils, Isa. 57 1.*

*Shall not the Land then tremble for this, and every one
mourne that dwells therein, Amos 8. 8.* There was a
Church called *Philadelphia*, brotherly love, but where
may it now be found? *Run ye, go to and fro through the
Streets of our Hierusalem, see now and know and seeke
in the broad places thereof, if you can find a man, if
there be any that sheweth Mercy, that succoreth the needy, and
I will pardon.*

The *Common-wealth* takes up the same complaint, whilst
those that should bee *Eyes to the blinde*, pluck out
their *Brethrens eyes*, and make them blind, whilst they
grinde their faces who should cheare them; and robb
them of their garments who should cloath them. Where
is *Mercy*?

Whilst there are (almost) as many *Nimrods* as *Great
ones*, and *Tyrants* as *Land-lords*; whilst *Rich men* eat up the
Poores Commons, and take away the bread that belongs to
children, giving it to *Dogs*, to *Kites*, that they may be stuf-
fed up, and gorged in their mews, whilst *Christ Iesum* in his
distressed members hath his face *wisshered, back naked, &c.*
Where is *Mercy*?

Whilst men turne *bread into stones* (A trick beyond
the Divell) selling good land to build fine houses, turning
the smoake that ascended the Chimnies of their fore-Fa-
thers, relieving edifices, through their own nostrils: Whilst
there is so much *Pride*, so little *Pity*, great *Feasts*, little *Cha-
rity*, huge *Barns*, small *Alms, &c.*, where will you go to find
out *Mercy*.

Reason.

Vse.

Ier. 3. 1.

Iob 24. 15.

Mich. 3. 2.

We

We read that it was the use of the *Romane Censors* once in a yeare to call the *Citizens* before them, and take account how the *Lawes* were observed in all their *Provinces*, A messenger was commanded to call the *Good-men* before him ; He went unto the *Temples* and to the *Tombes* of such as for their virtue in their life-time were most renowned, and called every one of them by their names, summoning them to appeare before the *Censors* ; for which being reprovved, he thus answered, that sicknesse and age had worne out all the *Good-men* of the City, so that he was driven to go unto their *Sepulchers*, none being left alive amongst them worthy of that name. You can apply it.

The *Prophet* sometimes when righteousnesse was taken up into the Clouds, and the Earth void of it cries unto the *Heavens* that they would drop downe Righteousnesse again : So let us, seeing the want of *mercy* amongst men, cry out, *O ye Heavens drop downe mercy* ; And with *David*, *Helpe Lord, Psal. 12. 1.* Lamenting much the decay of it, as God expects, *Isay. 57. 1.* And by our indeavours sett up once more, every one shewing *mercy* to his brother as we are exhorted, *Zach. 7. 9. 1 Pet. 3. Colos. 3. 12. Luk. 6. 36.* So when others misse of *mercy* (as mercifull people will, *James. 2. 13.*) We shall find it ; for, *Blessed are the mercifull, Mat. 5.* This in *Generall*, come we to *Particulars*.

The *Person* succouring is here described, first by his country or Nation, secondly by his *humanity* and *mercifull disposition*.
By Nation he was

[A Samaritane.]

Samarria was the City royall of the ten Tribes, built by *Omri* and remained the chiefe seat of the Kingdome so long as their kingdome endured : But when *Salamanasar* the *Assyrian* (in the dayes of *Hoshea*) besieged it, and tooke it, he carried the *Israelites* thence into *Assyria*, and the

1 King. 16. 24.

the King of *Assyria* (who was as *Ezra* saith *Esur-baddon* the son of *Senacherib*, *Ezra* 4.2. whom he also called *verse 10.* the great and noble *Asbapper*) sent thither Colonies to inhabit that Region from *Babylon*, and from *Cuthah*, and from *Ava*, and from *Hemath*, and from *Sepharvaim*, *2 King. 17.24. Ezra. 4.9, 10.* *Cuthah* and *Ava* were parts of the Deserts of *Arabia*: *Hemath* and *Sepharvaim* of *Syria* and *Mesopotamia*.

These *Heathens* as the *Text* shews served not the Lord, and therefore the Lord sent Lyons amongst them which slew them, *2 Kings 17.25.* Hereupon they sent to the King of *Assyria*, who sent unto them one of the *Priests* of *Israel*, who were brought thence to dwell amongst them, and teach them the manner of the God of the Land, who did accordingly, and dwelt at *Bethel*, and taught them to worship the true God, *ver. 26. 27, 28.*

And hence it was that in many points of Religion, they agreed with Gods owne people, acknowledging the five Books of *Moses*; using Circumcision, and the Sacrifices of the Law, *ver. 32.* and looked for the *Messiah* that was to come, *John 4. 25.* But yet they corrupted those points of Religion they had learned, with grosse superstition, and Idolatry, *verse 29.* In which respect though the holy Ghost saith of them, *ver. 33. They feared God*, because of some parts of his worship, which they retained, yet in the next *verse* it is said that *they did not feare God*; because they worshipped him not according to his Word.

This their *Superstition* was the chiefe cause why the *Jews* hated them and contemned them: Nor could they object worse in their venomous slander than this, *thou art a Samaritane*, *John 8.42.* For such they concluded had the *Divell*, they worshipping the *Divell* under their Idols. Now in the History, one of these *Samaritanes* it was; one of that Sect and Nation that shewes Mercy and compassion to this poore distressed man. Observe then first,
How God beates downe the Pride of man by such

*Tremel. annot
in 2 King. 17.*

Doct.

meanes and persons as we most contemne, and esteeme most basely of. 1 Cor. 1. 27, 28. See this in sundry instances, 1 Sam. 17 9, 42, 44, 49, 51. Judg. 5. 29. & 4. 21. & 9. 53. Acts 12. 22. Exod. 8.

Vse.

Rom 14. 3.
Lev. 15. 14.
Luk. 18. 10.

And therefore despise not the meanest persons nor basest creatures, by these God can humble and confound our Pride. The Cock in comparison is but a weake creature, and yet his crowing doth make the *Lyon* tremble: What is a *Bee* to a *Beare*, or a *Mouse* to an *Elephant*? And yet if the *Bee* do but fasten his sting in the Nose of the *Beare*, or a *Mouse* creepe up and knaw the Trunke of an *Elephant*, how easily do these little creatures torment the greatest? What creature so swel ling, and of it selfe so inchoaching as the *Sea*? And what more weake, smooth and passable then the *Sand*? And yet the *Sand* (so easily remooved and swept away) is decreed to hold in the raging Element, and to break its proud and foming billowes: What in appearance weaker then words spoken by a weak, poore, and despised Minister? And what stronger in the world then raging lust? And yet God by those tames and subdues these, that we may learne to feare his power.

Doct.

Secondly, Observe,

Better dealing may many times be found from those that are wicked and superstitious, then from such who professe better. You have heard what Profession the Priest and Levite did make, and who the *Samaritan* was, and how short he came of them, you have also seen; and yet here he shewes mercy when they shew none at all, see *Luk. 17. 16.*

(That we give no offence) give me leave to explaine my selfe in these foure Conclusions.

First, Where the true feare of God is not, no good dealing can be expected or looked for, but the contrary, *Gen. 12. 12, 20, 21. Hos. 4. 1, 2. Jer. 5. 7. & 7. 9, 10. Rom. 1. 25, 26, 29. & 3. 18. Mich. 7. 5.* We see this also in the example of the *Sodomites*, *Gen. 19. 9.* And in the Inhabitants of *Gibeah*, towards the *Levite* and his wife, *Jud. 19. 22.* So that

wher

where men are without the feare of God and knowledge of his name, they are abominable in all their doings, and to every good work reprobate.

Secondly, no better dealing is to be found, then where the true feare of God is. Those who are truly religious, who know God and feare him, will deale well; none better, *Gen. 42. 18. Exod. 1. 17. Psal. 111. 10.* Such are best *Husbands, Gen. 21. 12. Best Wives. 1 Pet. 3. 6. Best Masters, Gen. 18. 19. Act. 10. 7. Best Servants, Gen. 14. 14. & 24. 2. Philemon 11. Best Children, Gen. 22. 9.*

Thirdly, It sometimes so happens that better dealing may be found amongst Idolaters and those who are superstitious, then amongst such as are very forward Professors of Gods name and feare. Thus *Ieremias* found more favour amongst the *Chaldeans* then his owne people: The men of *Anathoth*, they sought his life, *Ier. 11. 21.* And put him in *Prison, Ier. 37. 15.* when the other knock off his *Chaines*, set him at liberty, give him victuals, and a reward as you read, *Ier. 39. 12. & 40. 4, 5.* So *David* found more favour from *Achish* King of the *Philistines*, then from *Saul*: That *Philistin* King welcomes him, supplies his wants, likes his conversation and presence so well, as that he professeth himselfe pleased with him, as with an Angell of God, *1 Sam. 27. 3. & 28. 2. & 29. 9.* *Saul* hunts after him, seeks to take his life from him, and expels him, notwithstanding the teares, vowes and promises he made to *David*: The promise of a *Pagan* may be sometimes taken before the Fidelity of a professed Christian: Fidelity may be without the Church and falsehood within it. And thus *S. Paul* found more kindnesse amongst *Barbarians*, then his own Country men: Heare what he saies of the entertainment he had amongst the *Jews, Five times received I forty stripes save one, I was beaten with rods, once was I stoned. In perills often, in perills by robbers, in perills by mine owne Country-men, in perills amongst false Brethren, &c. 1 Cor. 11. 24, 25, 26.*

Hearc now what entertainement amongst *Barbarians* when he escaped Shipwracke: *The Barbarous people shewed us no little kindnesse, they kindled a fire, and received every one, because of the raine and cold, Act. 28. 2.* *Ioseph* you know was advanced in *Egypt*, *Gen. 41. 40.* when his brethren would have killed him in *Israell*, *Eliab* could not be fed in *Israell*, *1 King. 17. 15.* yet is cherished by a poore *widdow* of *Sarepta* in *Sy-on*, a *heathenish* Country; in divers other instances this conclusion might be made good.

Tit. 1. 12.

Fourthly and lastly, Though this thus sometimes falls out, yet it is not the fault of true *Profession*, nor Religion; But of the Professor who abuseth his *Profession*, which comes to passe,

Reason.

1. Through *Gods permission* (and that in infinite vvifdom) to provoke his people to greater care and circumspection of their wayes, *Rom. 2. 23.*

Ireneus advers
Her. 1. 1. 6. 24.

2. Through the *Divells instigation*, that the *Gospell* may be blemished, and the *Profession* scandalized, and others kept off from it.

3. Through *mans owne corruption*, who naturally loves to dissemble, and nothing more.

And thus much for Explanation and Confirmation; A word now for Application.

Vse 1.

First thinke it not strange when you find it thus; cry not out of all *Professors*, because it is thus: Some Kings have proved *tyrants*, wil you say that al are so? Some *Angels* are now turned *Divells*, wil you condemne the rest? A Noble-man condemn'd for treason (of whom *Camden* speakes) spake thus of himselfe, *It is not the Baron, but the Barronry that is the traitor.*: So on the other side, thinke you, it is not the *Profession*, but the *Professor* that is faulty. And as *William* the first, Apologizing for himselfe unto the *Pope* for that he had censured one who was both a *Bishop* and an *Earle*, that it was not the *Bishop* he did meddle with, but the *Earle* only: Do ye the like, fault the party, let *Profession* be spared.

And

And it would do well if *Professors* were more carefull of their *actions* and *deatings*: As Saint *Paul* spake in another case, so I in this; *There is verily a fault amongst you,* and that most horrid, while you use your *Profession* for a cloake to cover your oppression; as the *Pharisees* under colour of long Prayers devoured widows houses, *Mat. 23. 10.* To amend this consider.

First, what a pretious thing the *Gospel* and profession is, Christ being the High-Priest of it: Woe then to such, whose dead Flies cause that box of pretious Ointment to stinke even in the Nostrils of the wicked, *Ezek. 36. 15, 20.*

Secondly, do but think how neare you come to God in your *Profession*, you dip with him in the same dish, will you betray him? *Rom. 2. 22.*

Thirdly, what a wound you have given to divers of Gods children, while they suffer for your faults: *Iosephs Coat* is still held up, *See is not this thy Sonnes?* Are not these your *Professors*? Hence is that Prayer of *David*, *Psalme 69. 6. Let none be ashamed because of mee.*

Fourthly, and how many have bin kept from profession by your ill living? This was the practise of the Divell in ancient times, as witnesseth *Eusebius* (*Eccl. Hist. lib. 4. 7. & 5. 1.*) And how uncomfortable must this be unto thee in the day of Gods visitation: Imagine if thou canst.

See then that your religious life commend your Religion, *Having your conversation honest in the sight of all men, that you may silence evill doers, Rom. 12. 17. 1 Pet. 2. 12.* We are set upon a Stage, the eyes of every one (of Angels and Divels) are upon us, to observe us, and a little black upon a white ground is soone espied.

As *Nehemiah* in another case, say thou in this; *Shall such a one as I flie?* Shall I couzen, deceive, lye, &c. What come short of a *Turke, Jew, Heathen?* Shall Perjury, Usury, Deceit be odious to them, favoury to me? &c. It shall not

Vse 2.

Heb. 2. 1.

Nche. 6. 18, 19
13.

be, I will not do thus ; now *therefore* O Lord *strengthen* my bands.

Thirdly, in that this *Samaritan* shewed mercy to this poore distressed man (who was a Jew) notwithstanding the inveterate hatred that was betwixt them, we are taught,

Doct.

Gal. 6. 10.
Mat. 5. 42.

Not so much to respect the Person as the necessity of the Person in the works of mercy ; Be he friend or foe, known or unknown ; if he fall into misery and calamity, mercy is to be extended to him, *Pro. 25. 21, 22. Rom. 13. 8. & 12. 20. Exo. 23. 4.* You have a memorable example of this in *Elisha 2 King. 6. 32* And in God himself, whose example is without exception, *Mat. 5. 44. Rom. 5. 10.*

*Niceph lib. 14
cap 24.*

This Truth is not without the suffrage of Antiquity. *Atticus* the Bishop of *Constantinople* when hee sent money to *Calliapius* the *Nicene Priest* to be distributed amongst the poore, willed him in the distribution thereof not to regard so much as Religion in them, but onely to have an eye to this, that the needy might be sustained.

*Ad Olympiad.
Chrys. de Lazaro
con. 2. Tom. 2.*

Saint *Chrysostome*, prescribing a forme of giving *Alms*, saith (amongst other things) that Bountifullnesse is to be measured by the neede of those that crave. And in his second *Homily* of the beggar *Lazarus*, he hath these words: If it be the worst Person that lives, and wants necessary sustenance, let us supply his need, *it is enough he is in misery.*

Hier. in Epist.

Saint *Hierom* in his Epistles tells us, that whether the distressed be a Priest, a Cozen or Acquaintance, *Nihil in illo aliud consideres quam paupertatem*: No notice should be taken of any thing in him saving of his poverty.

*Amb. lib. de Nab
3. 2.*

Saint *Ambrose* saith, that mercy useth not to judge of defects, but to help necessity, not to examine the righteousness of a man, but to relieve his need, and he witnesseth of the Emperour *Theodosius*, that he never denied mercy unto any that craved it.

For misery is the proper object of Mercy. And therefore Saint *Auſtine* defines it to be, *A fellow feeling in our hearts of anothers misery*, So that it looketh not into the cause, but into the present state and condition: Now man is nothing els but misery and calamity, as saith *Herodorus*, and *miseria res digna misericordiâ*, misery is a thing worthy of mercy.

This then meets with those, who to spare the Purse will object against the Person; if they can catch at some exception against the party to be relieved, whereby to persuade themselves that he is not capable of their mercy; be his necessity what it will be they are then safe.

The world is bad (say they) and though there be some good, yet this man is naught and wicked; it shall be but cast away what is given. Or he is mine enemy and hath done me wrong, and many such like pleas men bring to deceive themselves withall.

1. Say that the world is bad, and but few are worthy, what then? Doth the Husband man refuse to plow and sow or occupy a Farme, because most ground is barren? This maketh him more carefull to chooſe his foyle, and more painfull in the manuring and husbanding thereof: Excellently speaketh Saint *Chrysostome* to the Point: *What excuses* (saith he) *and delays would many make, if God had commanded us to search out the life and conversation of the poore and then to shew mercy on them?* But now God hath eased us of all this care; why then do we pluck upon our selves unnecessary cares? It is one thing to be a Judge, another thing to be a mercifull man: When we give an Alms, though it be to the unworthy, yet it is an Alms: If wee bee curious about the unworthy, perchance also the worthy may escape us. Now it is farre better to doe good to the unworthy for the sake of the worthy, than not to doe good to the worthy for the sake of the unworthy.

2. Say that he who asketh thy reliefe be wicked and unthankfull, and thou knowest him to be so; yet mans

Reason.
Misericordia est
aliene miserie
in nostro corde
empathia, Aug
de civ. Dei lib.
9. cap. 11.

Vſe

Object.

Resp.

Chrys. de Lazaro
10 con. 2. Tom.
2. col. 1350.

Nazianz.

Laert l. 6. cap. 1
humilitati dan-
da n si non ipfi
homini, Ariff.

Seneca l. de be-
neficijs l. 7. c. 32

Object.

Respon.

Magnificentissi-
me bonitatis est
ut tuum quosq;
inimicum dil-
gas, Aug. Ench.
c. 73.

nature is to be pittied in an evill man : So *Aristotle* some-
times answered for himselfe in the like case. And he
that gives an Almes unto a sinner (not because he is a sin-
ner, but) because he is a man relieveth not a sinfull, but
a righteous poore man ; because he respects not his
fault, but his Nature. Again set before thee the example
of God himselfe, who ceaseth not to shew mercy to those
who blaspheme his name. &c. *Mat. 5. 45.* The force
of this Argument compelled a *Pagan* to say : *That is is*
the part of liberality to give to every one that asketh, therein
to imitate God. If thou dost imitate God, saith he, give also
to the unthankful. And again is he unthankfull ? He hath
therin not injured me, but himselfe : I have done my duty,
when I gave, nor will I for this give more slowly, but with
greater diligence; for what I have cast away upon this man,
I shall find amongst others : Yea I will give unto
the same man againe ; and like a good Husbandman, I will
overcome the barrennesse of the soyle with my care and
painfull tillage, neither is it any great matter to give and
loose, but to loose and give.

3. But he is mine enemy, and hath done me wrong, shall I
give to him ?

Take the answer from the mouth of Saint *Paul* him-
selfe, *Rom. 12. 20.* Thou shalt in feeding him, if he be
hungry, and by other such like works of mercy, Heape
coales of fire upon his head; not to consume him, but to purge
away his rancor, and of an enemy to make him become thy
friend.

You may read, *2 King. 6.* How full of bloody pur-
poses, the *Syrians* came to *Dothan* : *Elisha* calls upon
the King of *Israell* (whose fingers itched to be dipt in their
blood, having all their throats at his mercy) to set bread
and water before them that they might eat and drinke, and
to send them away full of good cheare and jollity : This
was done and they hereby were overcome : So that
the bands of Syria came no more (by way of Ambush
or incursion) into the boundes of *Israell*, as you read,

ver.

verse 23. See a victory got and no blow given to them.

Philip King of *Macedon* being counselled to punish one *Archadius*, (who continually rayled on him;) would not; but when he met him spake kindly to him, and would still be sending to him gifts: And then willed his friends to enquire what he said of him amongst the Greekes: This they did, and toll the King that he was now become a great praiser of him, the King replied, *I am then a better Physitian then any of you all.*

Plur.

It is likewise reported of him that the like course he tooke with *Nicanor*, and it had the like effect: For ever after *Nicanor* in what company so ere he came would extoll and praise the King, which being related to him by his friends, he said unto them, *Piletis in nostra est potestate bene vel male audire. It lyeth in our power (you see) whether wee will bee well or ill spoken of.*

Plut in Apol. reg.

The like I might tell you of *Alphonsus* King of *Aragon*, who sent to one that rayled on him a Purse of gold, and being asked the reason, he said, *Dogs when they barke must have their mouthes stopped with a morsell*, and indeed (we see) the curstest doggs will by casting them a piece of bread, be quieted; as *Esau* was by *Jacobs* present which he sent. This is then a most noble revenge and the onely way to overcome an enemy. Shall I bring an Example nearer home? A malefactor (in birth and Person a comely Gentleman) was sentenced by a Judge, in Person somewhat deformed; the condemned falls a rayling at the Judge, calling him a stigmaticall and bloody man. The patient Judge for that time reprived him till the next Session, which being come and he produced; The Judge asked him if his choller were spent, he redoubles his invectives; The Judge reprives him again, as loath to let him die in such a desperate condition: After he sends for him to his Chamber, asketh him if yet he were better

better pacified, still he continues his raylings: The Judge said, *God forgive thee for I doe*, and withall flung him his pardon: Wherat the Offender was so astonied, as that he would none of it, unless the Judge would pardon his malice and receive him into his service; the Judge did so, and found him so faithfull, that dying he left him the greatest part of his estate.

But are all bound to do this?

*Quest.
Resp.*

The *Papists* say those *Scriptures*, *Mat. 5. 45. Rom. 12. 14. 20.* and such like are not delivered by way of *Precepts*; but of *Conncell*: If a man would be perfect so as to supererogate he must performe it, otherwise he may do well enough: But if we consider the reasons given to inforce these duties, *Mat. 5. 45.* We shall find them *Precepts*, and every one who desires Heaven stands therto obliged.

Indeed it is *durus sermo*, and contrary to an unsanctified nature, which caused one *Thomas Linacre* preaching on those words of Christ, *Mat. 5. 44.* to cry out, *O my friends, either this is very absurd, or we are no Christians*: The *Pharisees* glosse pleaseth well, *Love your Friends, and hate your enemies*, *Mat. 5. 43.* Or if more, then to shew compassion to *them that do submit*, if they be our Enemies, (which yet may be found in generous beasts, as in the *Lyon*, &c.) Or if yet further, *not to doe them harme*, though they hurt us: But *to blesse those that curse*; doe good for ill, &c. this flesh and blood (which ever is an Enemy to Grace) can no way brooke.

Quest. How comes it then to passe that *David* did so often curse his Enemies, did he doe well therein?

Resp. Our Enemies are to be considered, First, as our *Private Enemies*, or as *Gods*.

Secondly we must distinguish betwixt our own *private cause*, and *Gods*.

Thirdly, betwixt the *Persons of evil men*, and the *Actions*

of

of evil men. Now David when he cursed them, did not consider them as they were his own Enemies, but as they were Gods; nor was it in his own cause that he cursed them, but in Gods and his Churches, according unto the rule of Paul, 1 Cor. 16. 32.

Or if he did look upon them as his Enemies, than he used those imprecations, not against their Persons, but Impieties: So 2 Sam. 15. 31. Act. 4. 29.

Secondly, Davids imprecations were rather Prophecies of what should befall, than Curses of his own, as desiring or wishing that such things should come to passe. And thus much for the usuall objections made against the Persons, yet there remains a Case or two to be resolved arising from the doctrine delivered.

Case. If this be so that not the Person, but the necessity of the Person is to be regarded, what matter is it to whom we give.

Resp. Turpissimum genus perdendi est inconsulta donatio, Unadvised giving is the worst kind of loosing; our Charity must be Wise as well as warme, therefore saith the Psalmist, Psalm. 41. 1. Blessed is he that wisely considereth the poore and needy. Now the poore and needy are distinguished into many kinds by our Saviour, Mat. 25. 35. The Hungry, Thirstie, Stranger, Naked, Sicke, Poore, Prisoner.

There are weak ones, who have a failing or trembling hand, Levit. 25. 35. There are our own poore, such as are amongst us within our own Gates or Parishes, Dent. 15. 7. And there are poore of the Household of Faith, Gal. 6.

Again, there are impotent poore, and there are impudent poore: The former are so through Necessity, either by birth; as those borne Creeples, or Blind, or Fatherlesse, &c. or by casualty of losses, sicknesse, as the decayed Householder, the maimed Souldier and the like: The latter are so through Choice, they are poore, because they are idle and lazy, and so will be poore: So our common Beggars and vagrant rogues (the blemish of our Governmen &

Hierom in Ep.
ad Paul.

Plutarch.in
Lacon.

*Qui largiuntur
indignis ea que
dignis conferri
debebant, tria
committunt ab-
surda, 1 Nam
et ipsi iacturā
faciunt, 2 Et
in bonos contu-
meliosi sunt, 3
Et malos robo-
rant materia
vitiis (suppe-
ditata.*

ment, and burthen of our Land) Now he doth wisely consider the poore, who puts a difference between poore and poore, condition and condition : And (as Hierom saies) hath regard of the substance of Christ, that he doeth not foolishly wast it, nor inconsiderately give it, least liberality be lost by liberality, as the Wiseman said: The Religions are to be preferred before the Irreligious; and those who have bin painefull and laborious before the sloathfull and negligent, and such as have walked inordinatly, concerning whom Saint Paul (long since) made an Order, that *who so would not worke should not eat*, 2 Thes. 3. 10. that is (as I conceive) of the common stock and charge of the Church; that if nothing els yet hunger and necessity might compell them to labour, remembering alwaies that Nature be not deserted in extreame necessity: but (out of that case) they nourish Idlenesse who succour the Idler: As that Lacademonian said to one who begged of him: If I give thee ought, thou wilt the longer continue thy idle life: For he was the cause of this thy reproachfull living, who first gave unto thee and made thee idle.

Case 2. Is it not lawfull than to give an Alms at our dores to common beggars?

Resp. It is not to be approved of, if without difference we give to all that come, as to loose and idle persons, (who are able to work and labour) For (besides this that it heartens them in their lazy course, as also causeth the honest poore to be neglected, who otherwise should be more liberally maintained, if such idle droanes did not eat up their Portion.) It crosseth Gods Ordinance, who would not have a common beggar in Isracc, Dent. 15. 4. And gives offence to the Christian Magistrate (whom we are bound to obey in all things lawfull and indifferent) whilst those good and wholsome Laws made for reforming of this abuse are disobeyed and transgressed.

Case 3. What order are we to observe in giving Alms, or

cx-

exercising works of *mercy*? Who are to be preferred and have priviledge above other?

Resp. Principally, respect is to be had to the *state* and *condition* of the parties without any difference of *Persons*; according to the Doctrin that hath bin delivered, those who are in extreame necessity (and therby like to perish) are first to be relieved (though they be our Enemies) and that before our dearest friends, though likewise in great want. But if our estate be such that we are not able to relieve all that crave our helpe, (being in the same degree of Poverty and Necessity,) than the nearer any is unto our selves, the more must he be preferred.

Thus our *wives* next our *selves*, and before all other whatsoever, *Ephes. 5. 28.*

Then our *Parents*, who are to be preferred before our *children*, we being bound in nearer bonds of Nature to them from whom we had our substance and being than to those who have from us substance & being; and owing more debt & duty unto them in respect of our being, birth & bringing up, than unto our children. And albeit ordinarily and in order of *Charity* we are to provide for our children rather than for our *Parents*, *2 Cor. 12. 14.* yet in great necessity we are more bound to our *Parents*.

After them our *Children* with the rest of our *Family*, *1 Tim. 5. 8.* These are to be relieved before all other, even before those who are virtuous and religious, being not so near unto us in the bonds of Nature.

After these our *spirituall Kindred* must take place and be preferred in workes of *Mercy* before those who are a kin unto us only in the flesh, *Psal. 16. 3. Rom. 12. 17.* Than *they* before any *common friend*, or *Neighbour*, and *these* before *Strangers*, and *Strangers* before *Enemies*.

Thus if our liberality cannot extend to all sorts, we must stretch it as farre as we can according to this order; (there being an equality of estate, and the want and necessity being

being alike) (taking things in an even and equall comparison :) And so when we are linked to any in many of those bonds, we are to preferre them before any of those to whom we are but bound in some one particular. As a *gracious Child* before a *gracelesse*; a *Religious Kinsman* and Neighbour before one *irreligious*. As a *Center* out of which issueth many *Lines*, the farther they are extended from the *Center* they are the farther dis-united amongst themselves; and the nearer they draw to the *Center*, the nearer they are united: So the nearer they draw to God, the nearer they should be to us, and more beloved of us, *Phil. 16. How much more unto thee*, saith Saint *Paul* to *Philemon*, both in the *flesh* and in the *LORD*. And so much for this Point. *Mystically*,

Doct.

Samaritanus ipse est Saluator Christus Samaritanus custos interpretatur & ideo ipse Dominus significatur hoc nomine, Aug. quest. Evang. l. 2. ca. 19 & Hypog. l. 3.

Christ is the good Samaritane, by whom alone wee have Salvation and deliverance: To this the Scripture beareth witness, *Mat. 1. 21. Acts 2. 36. & 4. 12. 1 Cor. 11. 4. Phil. 2. 10, 11. Acts 16. 31. Luk. 1. 47, 68, 69. 1 Tim. 1. 15. 1 Iohn 4. 1. Luk. 4. 18. Rom. 7. 25.* We want not humane *Authority* to back this. *The Samaritane is Christ* (saith *Theophylact*.) So Saint *Austin* by the *Samaritane* understands Christ (For it signifies a *Keeper*) and he was thus upbraided, *thou art a Samaritane*. Thus *Ambrose*, *Melancthon*, *Arctius* with divers others.

Reason *Iohn 6. 27. 1 Cor. 1. 30. Him hath God the Father sealed*; God hath ordained and called him hereunto, and given him alone Commission and warrant to deale about the businesse of mans redemption and salvation.

2. As he only had a *Calling* to go about this work, So he only had *Power* and *Ability*. Those necessary conditions required to our help and succour were performable by no other creature: Who could rescue out of the hands of the strong man, but he? Who could satisfie, but he? *Rom. 3. 26. Heb. 2. 14.* Who could restore

to life, but he who was *God-Man*? no other could, therefore he or none.

We may thin hence first inferre, that to whomsoever Christ is not revealed nor made known, from them Salvation (as yet) is hidden, *Ephes. 2. 12. Salvation is by Christ*, no Christ, no Salvation to be had. Are not they much mistaken who think all shall be saved. There were, and are Nations amongst whom the name of Christ was never heard, *Romans 15. 20.* Even at *Athens* the name was new, and for the novelty of that strange God they desired to heare *Paul* further, *Acts 17. 18, 20.*

True it is, God hath set up his *Sonne* for a Standard to draw all people to it, yet what the better, if we have no *Eyes*, nor will to look up? The *Sunne* is set in the *Heavens* for a publike light, yet it benefiteth none but those who have *Eyes*, and open them to admit, and make use of that light. A *Court of Justice* or *Equity* is a publik Sanctuary, yet it actually relieveth none, but such as fly unto it: Christ is a publik and univerfall *Salvation*, set up for all commers, and appliable to all particulars, *John 3. 16. Heb. 2. 9* But all this is not beneficiall to life, but only to those that receive him, and that many receive him not is evident, *Isa. 53. 1.*

Secondly, it may stay the heart of every poore wounded sinner, who lies groaning under the sight and sence of his spoyled condition; For see, it is not an estate past hope: There is a *Samaritane* who is willing, and able to recover thee and worke thy cure. Surely this only is the board that must help to escape the wrack, no comfort in any other thing after the *Priest* and *Leuite* have looked on us and passed by, but in this news of the *Samaritans* comming.

When *Noah* was in the *Arke*, if he looked downward he saw nothing but sinking, drowning, &c. if he looked upward nothing but *Bears* and *Tygers*; yet in the midst of all this he had the *Arke* to comfort

Vse 1.

Isa. 53. 1.

Vse 2.

fort himselfe withall : Thus thou lookest upward, downward; without thee, within thee and every thing affrights thee, till thou lookest on Christ and there thy heart reviveth.

Saint Paul, *Rom. 7. 24.* sinking (as it were) under an unsupportable load, *A body of sinne and death*, which he carried about with him, cryes out in an *Agony*, *Infelix ego, wretched man that I am*: His sins seemed to be so many, his transgressions so fowle, that he counted himselfe *miserable* and *wretched* in respect of them: Finding himselfe sinking he gets hold upon this twig, there he hangs: *I thanke God through Iesus Christ my Lord, q. d.* yet I hope God hath sent his Sonne into the world to save sinners, of whom I beleeve my selfe to be the cheife. Through this cranny let light enter into thy soule.

vse 3.

And let us learne to receive this Doctrine of Salvation by Christ, with all possible joy and affection, *Luk. 1. 10, 11.*

There is matter of joy to the *Patient*, to heare from his *Physition* that his disease is cureable: To the *client* to heare from his *Councell* that the day is his: To one condemned to heare from his friend that a pardon is obtained.

It is a sweet thing to be saved from fire, from water, from the sword, from Pestilence; but to be saved from our sins is a farr greater matter. Therefore the joy arising thence, should farr exceed the joy that ariseth from any thing of that nature, this joy should be like *Harvest joy*.

Such strong affections have the godly (sensible of their sins and misery) borne to this doctrine of Salvation by Christ, as that the very name of *I E S U S* hath bin sweeter to the smell of their soules than roses and violets to the outward sense.

Mart. Epig. l. 9.

*Nomen cum rosis violisq; natum,
Quod Hyblam sapit, Atticosq; flores,
Quod nidos olet avis superba,
Nomen nestaredulcissimum beato.*

Nothing

Nothing relished Saint *Austin* without it, and therefore in his *Confessions* speaking of the great delight he tooke in *Ciceroes Hortensius* professeth that the heat of his delight was abated only upon this ground, he found not in that Book the Name of *Christ*. Saint *Bernard* was the like affected; *Si scribas non places, nisi legam ibi Iesum*, &c. If thou writest unto me thy letter doth not please me unlesse I reade there *Iesus*: If thou conferrest thy Discourse is not sweet without the name of *Iesus*. A name it is highly advanced by God himselfe above all names, *Phil. 2*. Therefore let the *Sheaves* of all *Josephs brethren*, rise up and do homage to that *Sheafe*: Let us advance it, and let every Knee bow unto it, for there is Salvation in no other name under Heaven to be had, *Act. 4. 12*.

And is he that good *Samaritane* that must save us, let this direct us to whom to seek for Salvation for our selves and ours. No sooner had *Iohn* pointed at *Iesus* and said, *Ecce agnus Dei, Behold the Lambe of God*, but the two Disciples left all and followed him: Thus should we upon the bearing of this Doctrine with-draw our hearts, as from all false feares, so from all vaine hopes; he alone must save us here and hereafter; And yet saith *Christ, Iohn 5. 40*. *Tee will not come to me that ye may have life*.

Did we heare of a strange *Phisitian* come into the Country (very skilfull) there would be flocking to him: So there was after *Christ* for curing diseases of the body; some that could not come themselves were borne by others, as *Mark 2. 3*. Others let down the rooffe in a basket, but who among us takes so much pains for the Salvation of the soules of them or theirs. Our carnall part is quick and sensible, but our spirituall part is dead and dull; let us be advised by Saint *Peter, 1 Pet. 1. 13*.

Follow we that counsell given us, and be we thankful to God for ever for this mercy. In the time of the Law, God sent many to save *Israel* out of their oppressors

Vse 4.

Ioh. 1. 32.

Vse 5.

fors hands, but all those were but petty Saviours, as the Lord Ioshua or the Lord Gideon, &c. But this is *Christ the Lord*.

They saved from *bodily Tyrants*, and worldly enemies; but *Christ* from *Hell*, the *Divell* and *Damnation*, *Luk. 1. 74 Rom. 8. 1.*

They were *Saviours* of the *Body* and *goods alone*, but *Christ* saveth not those only, but the *soule* also, *Psaime 33. 18.*

They saved but for a *times* for when those Saviours died *strait waies Israels* enemies oppressed them again, but *Christ* saveth us *for ever and for ever*, even eternally *Heb. 5. 9.*

They saved but only those *that lived in those daies*, they could not save those that were before them, or should come after them. But *Christ* saveth from *Adams* fall to the end of the world: And as the same *Sunne* enlightens the *Stars* above, and the *Earth* beneath, so the same *Christ* was the salvation both of his *forefathers* and of *their Seed*, *Heb. 13. 8.*

Now then if *God* expected such thanks (and that deservedly) from the *Israelites*, for sending them such Saviours for their outward good and peace; what thinke you doth he expect, and what should we returne for giving us his Son to be the Saviour of our *soules* for ever? Behold thou hast bin thus carefull for us (said *Elisha* to the *Shunamite*) what is to bee done for thee? Sothow Lord hast done all this for our *Salvation*, what shall wee returne for all?

See you faile not of *Salvation* by *Christ*, *Heb. 12. 15.* Be you such as he may be a Saviour to you.

How may that be?

1. Get a sence and sight of your want and misery; the whole need not the *Physitian*, but the *sicke*, *Luk. 4. 18. 19.* Read there what a *Text* he chose and what he said of it. O be thou his *Text*: Intreat him for his Name sake to looke upon thee, and beseech him to make good his

Vse 6.

Quest.
Resp.

his Name, and not so farre to remember thy sins, as to forget himselfe.

2. See thou becomeſt a member of his body : The *mercy-Seat* was upon the *Arke*; get to be a true member of the Church, he ſhall ſave his people from their ſins and none elſe.

But there is a great diſtance betwixt Chriſt and me, I have bin his enemy, how ſhould I expect ſuch favour from him, as to be ſaved by him ?

And was not the *Jew* and the *Samaritan* ſo, was there not a diſtance betwixt theſe? If man can find a heart to ſhew mercy to his enemy in diſtreſſe, much more God, *whoſe wayes are not as our wayes, nor thoughts as our thoughts.*

2. In this he will the more extoll his love and magnify it, *Ioh. 4. 10. So Rom. 5. 10.* Only ſee that we ſuffer our hearts to be wrought upon, and be not faithleſſe but believing.

As he journeyed came where he was]

Little did this *Samaritan* thinke to meeete with ſuch an Object for his Compaſſion, but while hee is on his way, and in his journey, he meeets with one unexpectedly.

Obſerve hence,

God ſerves himſelfe and providence of us and by us then eſpecially when we are in our wayes and following the workes of our callings, Exod. 3. 1. Iudg 6. 11, 12. 1 Sam. 9. 3 19 Luk. 1. 8. & 2. 8. Mat. 4. 18. Act. 9. 3. Act. 8. 26, 27. Luk. 24. 27.

Would we then find God in the tokens of his grace, and favour to us, ſee that he find us employed in our vocations following our buſineſſe, that he may know where to find us when he haſt a bleſſing to beſtow upon us, *Pſalme 109. 31. He ſtands at the right hand of the poore to ſave him : The Right-hand* you know is uſually the *working-hand*, now at the working hand he ſtands to give a bleſſing, not at our left hand, to bleſſe us in

Object.

Reſp.

Text.

Doct.

Uſe

our idlenesse, so *Psal.* 16. 8. *Isay.* 31. 13.

You read *Dent.* 22. 6. the whilst the Bird keeps her nest, and sits upon her eggs, or young ones, God undertooke the Protection of her; None might touch her or hurt her; but when she left her Nest and forsooke her eggs, she was in danger. Thus it is with him that keeps himselfe in his way, the Angels are commanded to preserve him, *Psal.* 91. 11. But going out and wandering from our place, we are like the bird that wandereth from her Nest, *Prov.* 27. 8. lyable to Gods Judgement and the temptation of the Divell: Whereupon Saint *Hierom* gave this advice to his friend *Rusticus* the *Monke*, that he would still be doing something, that so the Divell when he came might find him busie. Flies easily stick to the cold pot, but they eschew the pot that is hot and boyling; so is it with the temptations of Satan, they light not so often on a stirring and an active mind, as on the idle and sloathfull person.

Secondly we hence note,

Doct. 2.

That opportunities of doing good to others, which unexpectedly we meet withall in our waies are to be apprehended, and made use of, Eccl. 8. 5. *Pro.* 3. 27. *Gal.* 6. 10. See *1 Sam.* 30. 5. *2 King.* 8. 5.

Reason

Otherwise we controule Gods wisdom in whose hand it is to dispose of times and seasons.

Vse

Col. 4.

O that we were wise to *redeeme our time*. There is none of us but have more opportunities offered daily, both of doing and receiving good then we expected, or looked for, but who is so wise as to apprehend them? When we let slip an opportunity for our outward state, we can cry shame on our selves: What a foole was I, but many a faire opportunity God puts us upon to do good to our own soules which we sleightly let passe. To amend this, consider

1. God gladly takes every opportunity for the doing of us good: If *Iob* be *naked* he laies hold on the opportunity and

and cloathes him: If the *Shunammite's* child be dead to quicken him: If *Lazarus* buried, he glad of the occasion, raiseth him, &c.

2. Satan watcheth upon every opportunity to do us mischief. If *David* be a little idle, he takes the opportunity and tempts him to *Adultery*. If *Ioshua the High-Priest* staine his *Priests garments* and so come to minister before the Lord, Satan will take the opportunity to resist him, and tell tales of him: His sowing season is when men sleepe, which opportunity he loofeth not.

Zach. 3. 1.

3. The godly have bin good husbands of their time, and apprehended every good occasion offered. *Paul* will preach while a doore is open, and there is likely-hood of doing good. *Cornelius* and his friends will gather themselves together, when *Peter* opens his mouth and preacheth the word unto them. *Abigail* watcheth the fittest opportunity both to reprove *Nabal* and pacifie *David*. And *Nathan* can observe his time, when to come in, and second *Bathsheba* in her suit for *Salomon* her son, &c.

A& 10.

1 Sam. 3.

1 Kin. 1. 14, 22

4. The wicked also know their times (though not in those things which belong unto their peace) The servants of *Benhadad* can lie upon the catch and take every word that falls from the mouth of *Ahab* that will serve their ends, Thy brother *Benhadad*, &c.

1 King. 20. 33

Watch we then all opportunities, to apprehend them, wherein we may do good to others as well as to our selves. Sometimes it may so fall out a word of our mouths may stand them in great stead, as you see in that Example, 2 King. 8. 5. such a time must be observed and apprehended. Sometimes it may happen, that to lend or to forbear to require our owne from them may do them as great a pleasure as to give so much at an other time, here we should observe the opportunity, so shall the worke be more beautifull and pretious, as you read, *Eccles.* 3. 11.

Opportunitate
nihil felicius,
amitti nihil fa-
cilius.

Mystically : The journey of this Samaritane sets
H 3 forth

*Descendit non
per peccatum sed
per incarnationis
mysterium,
Amb.*

*Quest.
Resp.*

vse

forth unto us our blessed *Saviour*, his *Descention* from Heaven to us in the flesh. *Quis est qui descendit de Cælo, nisi qui ascendit in Cælum, filius hominis qui est in Cælo?* Saith Saint *Ambrose*, as we have it, *Iohn* 3.13.

Now he came where we were; First, when he was conceived in the *wombe*; for in the *wombe* of our mother we lay wounded, *Ps.* 51.5.

1. He came where we were, when he came into the *World*, *Iohn* 1.10, 11. And there he found us in the manger, *Psal.* 49.12.20. *Man* in honour understanding not, is like to the *Beasts* that perish: What was *Man* el. but *Beast* having lost his excellency? Whereupon saith St. *Bernard*, *Iumenta puto dicere (si loqui fas esset) Ecce Adam factus est quasi unus ex nobis.*

3. He came where we were, when he went into the *Grave*; we were but dead men; Death had taken us up captive and carried us into his *Denne*. Christ to redeeme us breakes into his hold; overcomes the strong man, binds him and sets the prisoner free, *1 Cor.* 15.54,55, 56,57.

But when tooke Christ this journey?

Quando venit plenitudo temporis (saith the Scripture) *Gal.* 4.4. *When the fullnesse of time was come*; not in the beginning of the world; not so soone as man was fallen and wounded, but long after; it being deferred by the wisdom of God purposely that man might feel his disease, and see the need he had of helpe and remedy.

Nor was it fit that such a Prince as he should come without his banners and triumphs before him.

But in the perfect age of the world he came to shew that with him he brought perfection; *Perfect joy, perfect peace, perfect Salvation, &c.*

How can we but admire at the love and rare humility of our blessed *Saviour* thus to humble and abase himselfe, who being the highest should yet descend down.

downe unto the lowest, and come *Ex alto* from the height of Heaven, yea *Ex altissimo* from the bosome of his Father, to visite man a poore wounded creature.

When *Elijah* lay in his Cave desolate and alone, the Lord called to him and said, *what doest thou here Elijah?* May it not be said in this case to the Sonne of God, *What doest thou here?* Why camest thou to this forlorne and abject place?

We cannot thinke that our blessed *Saviour* had any businesse of his owne, and that he did take up the worke of mans *Redemption* and *Salvation*, by the way as he went, as this *Samaritane* in the *Parable* did the wounded man, but this was the maine errand and end he undertooke this journey for, *Heb. 2. 14.* In which respect at the first moment of his *Incarnation* he is said to be given us of the Father, *Isay. 9. 6.* Both *natus nobis*, and *datius nobis*, for us men *Incarnatus* (saith the *Nicene Creed*.) for us men *Condemnatus*, bred for us, dead for us, all for us.

Should a Prince come to a Dungeon, and but call or looke through the grate upon the Prisoner, as *Ebedmelech* did on *Jeremiah*; And *Nebuchadnezer* on *Shadrach, Mesach* and *Abednego*, the favour were great, and greatly to be esteemed of (especially when the party is out of favour and in great disgrace withall.) But to come into the Dungeon or Prison, and there eat, and drink, and sleep and keepe with the Offender, who would not wonder to to heare of such an act and admire so rare an example of humility and favour? But this of Christ is more, for should a King not only do (as before was said) for a Traitor that hath sought his life; but further for the good of such a one be content to be made a toade or frog or the meanest creature, it were not to be compared with this love of Christ; for betwixt the meanest of the creatures and a King, there is not so great a disproportion, as betwixt the Creator and the creature. One hand made them all,

1 King. 8. 27.

Luk. 1. 4;
Zach. 2.

Vse 1.

Vse 2.

and they were all made of the same matter, Earth and Dust, and when they are turned to Earth againe there is no difference betwixt them: But betwixt the *Sonne of God* and *Nature of man* there was no proportion at all. This then exceeds. Why didst thou wonder *David* at a farre lesse mercy, *O what is man that thou so regardest him!* Psalm. 8. And thou *Salomon* admire that *God should be pleased to dwell in a Temple made with hands*, (which was yet as glorious as the wit of man could devise to make it) And thou *Elizabeth* by way of astonishment demand, *Whence cometh this that the mother of my Lord is come unto me?* Behold *I my selfe will come and dwell in the midst of you* (saith the Lord.) And he hath performed his Promise, *Israhel woelet ew uolyn*, saith the *Evangelist*, *be dwelt with us*, The eternall God is come from Heaven and hath planted his *Tabernacle* in the midst of us, and saith, *touch me, handle me*, Luk. 24. 39. Like a good Physitian he presseth into the *Pest-house* of this contagious world, healing all our infirmities, disdaining none.

Seeing then that it is thus, our duty is to entertain him chearfully; let us take up the *Harpe* and *Timbrell*, tune our soules into a pleasant Key; rise up and meet our God *with a new Song in our mouthes*, as Luk. 1. 68. This will proove the heavy condemnation of the world in the end, *that he came to his owne, but his owne received him not*, Ioh. 1. 11. First in not knowing him, 2. Not acknowledging him, 3. Not loving him, 4. Not believing him, 5. Not obeying him. All these waies we refuse him, much more when we persecute him, and slay him. as *Math. 21. 33.* be not like the *Bethlemites*, who afforded him no better a lodging than the *Oxes* and *Asses* had, a *Stable*. The best roome is not good enough for his entertainment.

And let it further instruct us by way of thankfulness to take a journey unto him where he is, who so graciously hath come to us where we were, we owe him a visit.

Object.

Object. How can we go to him? *Where he is we cannot come, Ioh. 13. 33.*

Resp. Corporally, as yet we cannot, but afterwards we may, *Ioh. 13. 36.*

Spiritually we ought: And that, first by *Contemplation*, *Col. 3. 1. 2. 2 Cor. 4. 18.*

2. By *Desideration*; longing still for his presence, desiring that we may once be where he is, *Phil. 1. 23. 2 Cor. 5. 8.*

3. By *Resolution* or *Determination*, with full purpose of heart cleaving close unto him, *Act. 11. 23. Phil. 3. 8. Revel. 12. 11.*

4. By *Imitation*, still following his example in things imitable, doing as he hath done, walking in those steps he hath gone before us in, *Mat. 11. 29. Iohn 13. 15. Ephes. 5. 2. 1 Pet. 2.*

Besides we come unto him in his *Ordinances*, *Pro. 9. Luk 14. 17. Mat. 22.* Who can say the Church is too far considering the long journey Christ tooke? We come also unto him in *receiving of his servants*, and in *visiting his distressed members*, *Math. 10. 40. & 25. 40.* Thus come.

And lastly, let us learne hence to have *the same mind in us that was in Christ Iesus*; to humble our selves and finish our workes of *Selfe-deniall*, that in due time we may be exalted: He was (as you see) content to descend from Heaven, and to take on him the forme of a servant for our good, and shall we refuse to do or undergo any thing for him and his? *Ioh. 13. 14.* It is our sinne and shame, to refuse to stoope to any condition of Humility.

Whilst *Rebecka* was amongst her servants, she rode upon her *Cammells*, but when she saw *Isaac* walking in the fields, she lighted downe and covered her face with her vaile: Thus we though we are in our Ruffe or in the height of our pride in the company of others like our selves, yet to see Christ thus comming on foot, (as it were)

and

Vse 3.

and humbling himselfe for us, let us leave our pride and high-mindednesse and be content to doe the meane-
nest office for the good of others. A humble Master
and a proud servant is most unseemly, yea a shame intol-
erable.

Remember the oyntment wherewith *Mary* anoynted
Christ was in a broken box, so grace acceptable is in a bro-
ken heart.

Text.

And when he saw him he had compassion on him.]

He turned not away his face, as the *Priest* and *Levite*
did, but so lookes upon his wounds as to have his heart
affected with his miseries.

First then observe.

Doct.

The eye affects the heart, Lam 3. 51. Pro. 15. 30. Psal.
119 158. Act. 17. 16. Dent. 28. 31, 32, 34. Esay. 1. 7.
2 Pet. 2. 7.

Reason.

For the *Eye* is. 1. *Sensus perspicacissimus*: of all sen-
ses the quickest of apprehension; It can see the sky and
stars though farre remote; it goes out for a prey and
brings it home in an instant, receiving *species* from the ob-
ject and so bringing home, (according to that of *Aristotle*)
rather then by casting out beames, and darting out the
visive faculties to the object (according to the opinion of
Plato.)

2. It is *Sensus efficacissimus*; no sense so firmly imprinteth
formes in the Imagination; what it sees once intently, it
sees many daies after.

3. It is *Certissimus*; things seen are most certainly known,
and in that respect they move the more. *I saw it*, is an evi-
dent testimony: In which respect one *Eye-witnesse* we
preferre (in divers cases) before ten *Eare-witnessees*.

Vse 1.

What a helpe then to the soule might the *Eye* be, being
well used? But it ill, how great a hinderer? Certain
it is the sight hath a marvellous influence into the speeche,
thoughts and actions of men, *Gen. 3. 6. Iosh. 7. 21.*

2 Sam.

2 Sam. 12. 2. Most sins begin commonly at the *Eyes*, Satan dealing as the Chapman with his wares, who laies them forth upon the Stall that with the sight the buyer may be drawne in to buy, *Mat. 4. 8.* The *Eye* is the *Maid* by which he woos the *Mistresse*. And so on the other side great helps they are to the spirit, when placed upon warrantable objects, whence it was (as is conceived) that *Abraham* when he would stir up his soule to sorrow for the losse of *Sarah*, wept in the sight of the dead Corps, *Gen. 23. 2, 3.* that behoulding it, he might be the rather mooved.

Make we then a covenant with our *Eyes*, as *Iob* did *Cap. 31. 1.* and place them on such objects as God hath provided for them, that the soule be not intrapped but benefitted.

First, Lift them up unto the hills, from whence thy salvation cometh, *Pf. 121. 1.* To see God in Christ, is the most pleasant and durable object, *Exo. 33. 21, 22, 23* Christ is the rock; when once we are in him, God will cause his glory to passe before us.

Secondly, the *Creatures* also we may look upon, provided that we see God in them, *Isay. 40. 26.* *Psal. 8. 1---*9 happy we thus to see them. or with those, *Iob. 3. 23.* So to see the works which God hath done, as thereby to be the better induced to believe them.

Thirdly, we are to cast our *Eyes* upon our *Breshren* in their wants and miseries. *Quod non videt oculus cor non dolet.* *Alexander the Great* was reported to have, *Cor durum & avarum*; but his covetousnesse he overcame by his ambition of command and Empire, and his hardnesse by his *Eye-pitty*; for he seeing in *Greece* a great number of poore people that were naked and distressed, the teares trickled from his *Eyes* (saith *Diodorus*) and forthwith he tooke order that they should be furnished both with cloths and mony.

You read, *Mat. 9. 36.* that when Christ saw the multitudes he was moved with compassion.

Fourthly,

Fourthly, *upon our selves*: We should looke homeward, and with the Bird when she prunes her selfe, turne our *Eyes* into our own breasts: Look on what you will, you may see somewhat that is a brand of your sin and shame; so shall your hearts be the better affected, as was *Dauids*, *Pf. 119. 136.*

Lastly, *upon Gods Ordinances* we should look; especially in the *Sacrament* of the Lords-Supper: When we see the Bread broken, and the Wine powred forth, O what a deepe impression should that make? *Zach. 12. 10.*

Vse 2.

Secondly, it sets forth the blessed condition of the faithfull departed, and taken out of this wretched world: First in regard of *what they see not*, *Isay. 57. 2. 2 Kings 22. 20.* *Iosiah* had a tender heart, it melted to *heare* of the *threatnings*; how would he have endured then to *see* the *miseries* of his country and people? therefore God tells him, *His eyes shall not see that evil*; he will first take him away by death: The like promise did God make to the young child of *Ieroboams*, *1 King. 14. 13.* And it was the Prayer of *Luther*, that he might not live to *see* the Judgements which he did verily believe God would bring on *Germany* for their sins, and therein God heard him, for soon after his death, the land was almost made desolate by the sword.

Secondly, in regard of *what they doe see*; though not (as yet) with their bodily *Eyes*, yet by *Vision*. But one day both they, and we shall *see with these Eyes face to face*, *Iob 19. 27. 1 Iohn 3. 1.* O think how great then that joy and happinesse shall be, when the *Eyes* both of soule and body shall be full! If the sight be such a working sense, what impressions then will they make upon the soule. In these respects why should it be thought a thing unlawfull to *blesse*. *G O D* for soules departed?

Vse 3.

This is a terrour to wicked ones, who no sooner shall peepe out of their graves, but they shall see him

him, whom they have crucified (with the scars and wounds in his sides which they have made) come in the cloudes to judge them, to see those they have derided and scorned to be taken up to him; to see all that they have delighted in burning about them, and themselves, with those they have drawne into sin (their own Friends, Children, Acquaintance, &c.) to be driven from Gods presence into everlasting vengeance, how this will affect their hearts, let them in time thinke.

Lastly, desire we the Lord to cast his Eye upon us, seeing sight worketh so effectually on the heart. We read *1 Sam. 6.5.* what advice the *Priests* of the *Philistines* gave their *Princes* who were stricken with *Emerods*, *make Images*, say they, *of your Emerods, and Images of your Mice, which marre the Land, and you shall give glory to the God of Israel: Peradventure he will lighten his hand from you:* Conceiting with themselves (as some conceive) that God but looking upon the similitude of their loathsome disease and grievance (presented before the *Arke*) his bowels would be mooved with compassion towards them: Sure I am that *David* thought it enough to shew God his trouble, *Psal. 142.2.* And to say, *Aspice afflictionem meam, looke upon my affliction and misery, Psal. 25. 18.* This kind of cunning *Martha* and *Mary* used, *Behold he is sicke whom thou lovest, Iohn 11.3* And so *Hezekiah*, *2 King. 19. 14, 16.* God never casteth his Eye upon any, but there he setteth his affection, and he never setteth his affection without an intencion of blessing.

As Christ cured mens bodies with a word, so their souls with a look: He looked upon Saint *Peter*, and presently he repented: He looked on *Zachens* and presently he was justified: He looked on Saint *Mathew* and presently he was called. Lord look on us miserable sinners that we are, and the bowels of thy compassion will be mooved, and our soules saved.

He

Vsc 4.

Text.

He had Compassion.]

His very intrals were affected, for so the word imports even an affection comming from the bowells or inward parts of the heart, much like to that of a mother grieving for the misery of her chi'd, *Isay.* 49. 15.

*Aust. de Civ.
Dei. l. 9 c. 13.*

*ἐλεημοσύνη
from ἐλέειν
sereor.*

So it is said of that woman who contended before *Salomon* for the living child, *1 King.* 3. 26. She would not endure that the child should be divided; for (saith the Text) *her compassion was kindled*, her bowels were moved and did burne and yearne within her. And *Gen.* 43. 30. we read that such was *Iosephs affection* towards his brother *Benjamin*. Accordingly Saint *Austin* defineth *Mercy* to bee a fellow feeling in our hearts of anothers misery: And *Gregory* saith, it hath the denomination and Etimology a *miserio corde*, from a miserable and woefull heart; because as often as wee behold a man in misery, the minde (through commiseration being touched with griefe at his misery) doth, as it were, *Cor miserum facere*, vexe and torment the heart with a sympathy and a fellow-feeling of his misery.

And indeed there is a two-fold branch of *Mercy*; the one is referred to the mind and heart, properly called *Misericordia*, pitty, or compassion: the other to the word or work, called *Miseratio*, Bounty or Beneficence. They thus differ, saith *Hugo*: *Misericordia est quasi fons in affectu, miseratio quasi rivulus in effectu*. The first is as the *Fountain* in the heart and affection; the other as the *River* flowing forth to outward action, so we see in this good *Samaritane*: From whose Example first wee learne.

Doct.

To be tenderly affected towards the afflicted, and so touched with the sight of others miseries as if they were our owne, *Rom.* 12. 15, 16. *Col.* 3. 12. *Heb.* 13. 3. *1 Cor.*

11. 25.

11.25. Examples see, *Neh. 1.4. Dan. 10.2,3 Exo. 1.6. 2 Sam. 11.10.*

Humanity requires it : Every creature will commiserate such of their kind as be in misery ; if a Swine be lug'd all the rest of the company will (in their kind) condole : If a beast be slain and the blood spilt, another of that kind spying it, will scrape Earth upon that blood, bury his fellow, and solemnize his Funerall with a kind of lamentation over him : And doth not humanity much more teach us to pittie the ruins and miseries of other men, *Isa. 58.7.*

2. *Christianity much more enjoynes it* : And that First, from the consideration of *our owne frailty*, *Heb. 13.3.* Secondly, from the consideration of our *neere community*, *Rom. 12.5. 1 Cor. 12.*

Such then transgresse, who insult over their poore brethren in their miseries, *persecuting them whom God hath smitten*, *Psal. 69.26.* dealing hardly with those who are afflicted (as *Shimei* did with *David*) drawing blood from the back, which was yet blew with the stroakes of the Almightyes hand : So the *Edomites* in the day of the destruction and captivity of *Judah* ; (as we read in *Obadiah*) or like *Iosephs* brethren, when they had cast him into the *Pit*, *They sate downe to eate bread and to bee merry*, *Genesis 37. 25.*

They also are to be lesson'd who (though they afflict not yet they) affect not ; they do not sympathize and condole with the miserable, so as to be poore in their poverty, sicke in their sicknesse ; they judge not their brethrens case as if it were their owne. Carkasses of Christians there are many ; unbowelled persons, who are worthy to bee bewailed for not lamenting the states of those who are to be lamented, as *Saint Bernard* speaks.

But be we all exhorted to this duty. It is but a rotten or dead limbe that feeleth not, when the head (or say it be the heele) is hurt. As *Saint Austin* speaketh on,
Psalm:

Reason.

*Homo sum hu-
manū a me nihil
alienum puto,
Teren.*

Vse 1.

Vse 2.

*Dolendus magis
es si non doles,
Bern. de confid.
l. 1. c. med. c. 12*

Vse 3.

Rom. 1. 28, 30.

Psalms 130. Such want naturall affection; and that Saint *Paul* makes a note of one given up to a *reprobate mind*, *1 John* 3. 17. Saint *John* concludes the point; as we therefore desire assurance of Gods love, that not up the bowells from our Brethren that are in need.

Objection. Say a man suffers for his evill deeds, are wee in such a case to bee affected with his sufferings?

Respon. In the sufferings of sinners, if we look upon the glory of Gods Justice and the fruit thereof in regard of the good to others, so we are to rejoyce therat, *Psal.* 58. 10, 11. But if we look on it as it brings misery upon the creature, so we must be affected with it and lament it, *Luke* 19. 41. *Rom.* 9. 2. *2 Samuel* 16. 1. Thus the Judge in passing sentence on *Malefactors*, is mooved with indignation as they are offenders, but with Compassion as they are miserable men.

Doct.

Secondly learn from hence,

That workes of mercy flow from the inward affection and compassion of the heart.

The *Samaritane* having his heart affected with the misery of the wounded Person goes to him and succours him; otherwise he would have passed by as the *Priest* and *Levite* did before, *Iob* 30. 25. *Isa.* 28. 10, 11. *1 Cor.* 9. 7. *Heb.* 13. 3. This is that the *Apostle* meaneth, *Col.* 3. 14. *Above all things put on love, which is the bond of perfectnesse*; because when love resideth in the heart, it will put together every faculty to do the worke perfectly it goes about. First it makes the mind and understanding of a man consider seriously of the case of the poore and needy, *Psal.* 41. 1. it causeth him to devise how to relieve and succour him, *Psal.* 14. 22. *Esay.* 33. 8. As you see it is in the mother towards the sick child. Next it worketh upon the memory and causeth a man to bethink himselfe to whom to go what he hath heard, read, found by experience, that will do good in such a case.

Then

Then upon the *will* so as to be sorry for his paine, and to desire and indeavour every way his good, &c. and so at last it comes to vent it selfe at the *Eyes, Tongue, hand* and other parts.

And no marvaile : for this you know the heart is the first moover and Master-wheele in spirituall workes, that regulateth all and keeps all right and constant.

This then discovers a great mistake in the world concerning works of *mercie* : For know assuredly the truth of an Alms consisteth not, either in the party to whom we give, whither he be good or bad (so he be in *Necessity* and *Misery*) nor in the quantity of what is given, whither it be much or little ; But it consisteth in our selves, with what mind we give, and from whence it flowes. If it comes from superfluity, we give because we have enough to spare, &c. or for *importunity* of those that are in *misery* : Or inforced from us by warrant and authority, or through the gripes of a galled and accusing conscience upon our sick-beds : Or from Examples of others who have gone therein before us ; or from desire of applause and praise from men, or any such like end, it is not acceptable nor pleasing unto God ; Profitable indeed it may bee to those who doe receive them, but small profit shall redound to such as do bestow them.

See the reason, why men are so backward in works of *mercy* : Many pleas are brought by covetous ones for their excuse, sometimes they are poore themselves : Other times their charge is great ; than they come thick, they have not for all, &c. but the true cause is, *there wants a heart.*

Look on mens backs, they are as fine as ever ; there is no want ; Look on their Tables, they are as full as ever, Houses as trim, Children as neat, here is no want : They have to spend upon their lusts in needlesse and contentious suits of Law, enough to entertaine the rich and wealthy

Reason.

Vse 1.

*Nulla beneficentia nisi in
superflua conjunctione Deo placet, Gal. 11. Epist. Iohn 3. 17
Luk. 21. 1.
Luk. 11. 8.
Mat. 6.*

Vse 2.

of the world with superfluous pompe and plenty: They have to cast away upon Doggs and Kites; vain delights and pleasures: yet nothing wherewith to succour the poore and needy in their misery; Where lies the want? Surely in the heart: Find but a heart, and you might find meanes enough. The soule is not yet drawne, *Isay. 58. 10.* till that be, the purse will not open easily.

Vse 3.
Col. 3.

O that we would be exhorted and at length prevailed with to get compassionate hearts within us. Put on (not the words of mercy, but) the bowels of mercy, saith St. Paul. To encourage you consider.

1 You els have little hope that you are in the body, *1 Cor. 12. 12, 25.*

2 This is your Masters livery, *Ioh. 13. 35.* by this we shall be known to be his.

3 The Excellency of it, for it excelleth *Almes-deeds*; those beeing from without, this from within us.

*Beneficentia ex
benevolentia
manare debet.
Affectus tuus no-
men imponit o-
peri tuo. Amb.
off. 6, 30.*

4 And lastly, *Without compassion all we give is nothing,* *1 Cor. 13. 2. Luk. 22. 1, 2, 3, 4.* It is not *quantum*, but *ex quantum*, that God regards, *Mat. 10. 42.*

Mystically: In this Samaritane we see what affectionate compassion our blessed Saviour did beare to mankind, and whence those works of *Mercy* shewed to us did flow.

The Observations are these, first

Doct.

As Christ tooke on him our nature, so he took our Passions and Affections, *Ioh. 11. 15. & 2. 17. Mat. 8. 10. & 26. 38. Luk. 19. 31. Ioh. 4. 16.* Hence he is said to be not only *Ben-Adam*, the son of a man, but also he was *Ben-Enesh*, the sonne of a fraile man. *Psal. 8. 5.* And that for these Reasons.

Reason.

1. For *satisfaction sake*: He that must satisfie for sinne, must take the punishment due to sin, *Matt. 8. 17. Isay. 53. 4.*

2. For the *strengthening of our Faith in the truth of his Incar-*

Incarnat.

Incarnation : Had he not taken these, we might have doubted whether he had bin man or no.

3. For *Example sake* ; He was subject to *hunger*, *thirst*, &c. to teach us to be contented with it, 1 *Pet.* 2, 21.

4. That *he might be more compassionate* towards us, *Heb.* 2, 17. & 4, 14.

How then could Christ be without sin, seeing passion in us is culpable?

There be some *Passions sinfull and detestable*, and some that be *unblameable*.

Sinfull, as in the *Iracible* faculty, *despaire*, &c. such he took not on him : But the other which are *naturall* and *unblameable*, he took, they not detracting from the perfection of his *Person*, nor of his *Grace*, nor of the work of our *Redemption*.

2. Those in Christ differed much from ours.

1. In the *Object*, his were carried only to objects *good*, but ours to *evil*.

2. In the *Measure*, ours often exceed and breake their bounds ; his did never : Ours like *Rachel* are importunate ; as was *Ahab* for *Naboths vineyard* ; his not so.

3. In the first *Rise* of them. Christ undertook them by a voluntary necessity ; but our nature contracts them, inseparably.

4. His were ordered by right reason, they did go and come at the command therof.

5. There was no contrariety nor contradiction in Christs passions, as is in ours, which like wild horses pluck contrary waies, as you see in one and the same man, who is proud yet an adulterer, &c.

6. There was no instability nor inconstancy in his, as is in ours ; with *Ammon* now we love *Thamar*, but by and by hate her.

7. They in Christ never disturbed Reason ; ours doe ; in him they were as water in a cleane glasse,

Quest.

Resp.

stirre the glasse and there ariseth up no mud, but in us they are as water in a muddy and dirty glasse; which if you stir presently it groweth dimme, and the mud ariseth.

Vse

Hence we may be informed of the lawfullnesse of *Passion* and *Affection*. Christ was without sinne, yet not without them: Yea so farre is it from being a sin to have them, as that is a sin to be without them, *2 Tim. 3. 3.*

Object.

Gal. 5. 4. Colos. 3. 5. the mortifying of our affections is pressed.

Respon.

The *Carnality*, or inordinatenesse of *Affections* is struck at, not the *Affections* themselves. Now they are *inordinate*, either when they are placed on a *wrong object*, (as not loving, desiring, fearing, grieving for what we should) or els when they come short or exceed their *dne measure*, missing their just proportion: Herein lyes all the Error that is in our *affections*: Which Error is that the Scripture condemns, and true grace in some good measure rectifies, becoming as an *auriga* to them to keep them in and order them that they draw not the Chariot of the soule out of the way.

Vse 2.

Secondly; we are hence to be exhorted that seeing Christ did thus much for us and stoop so low, we by way of thankfullnesse would chearefully take up his reproaches *Heb. 13. 13.* Men are content to take the honour of Christ, but they are loath to take his shame; he took our worst, as well as best; even the infirmities and weaknesses of our natures; and shall we think much to take his worst, which yet is to be preferred to our best? It is a sweet speech of holy Bernard: *So much the more base thou art borne and become for mee, by so much the more thou art deare unto my heart and to my soule in this regard.*

Vse 3.

This likewise may comfort the godly against inordinatenesse of *Passion*: The valiantest and tightest ship is sometimes beaten with waves, and carried by the fury of the tempest, not direction of the Pilot: It is no rare thing to find

find the holiest men most passionate, 2 Sam. 18. 33. 1am 5. 17. our comfort is, *Christ hath sanctified as well our affections as natures.*

Secondly observe we,

Christ was full of Compassion while hee was upon the Earth and exceedingly affected with mans misery. See *Math. 9. 36. & 14. 14. & 15. 32. & 20. 34. Luke 19. 41.*

It is observable in the works and cures Christ did, still the Scripture adds this, *He was touched with compassion.* And hence it is that his mercies are said to be tender mercies, *Luk. 1. 78.* Or *Bowells of mercy*, even such as is in a tender Mother towards her distressed Child, *Heb. 2. 17, 18.*

This may encourage us to come before him, seeing he is so compassionate a Saviour, *Heb. 4. 15, 16.* Dost poverty lye upon thee? Hunger bite thee? Sorrowes and Afflictions grieve thee? Death feare thee? O remember Christ knows what all these things meane, and suffers with thee in all thy sufferings; Feare not then, but go thou unto him, and rest assured of deliverance in due time.

Still this sets forth unto us Gods love in mans Redemption. In the worke of our Creation we saw Gods outside (as it were,) *Psal. 90. 2.* Or his fore parts, *Rom. 1. 19.* And in the giving of the Law his back parts, *Exod 33. 25.* (for so in things passing he shewed himselfe as passing) but here in the work of mans Redemption we see in his very heart and bowels.

In that great deluge which covered all mankind, it is said that the fountain of the great deeps was broken up, and the windowes of Heaven were opened, *Gen. 7. 11.* So in this spiritual deluge, the springs of Heaven have bin opened to us, and bowels of mercy have appeared: Let not us shut our bowels against him, but be affected as he is.

Thirdly observe,

Dost.

Vse

Vse 2.

Deff.

Salvation is
from mercy.

Vse

The love and compassion that Christ bore towards us was the mooving cause of our Salvation and happinesse, Gal. 2. 20. Revel. 1. 5. Isay 43. 25. 1 Pet. 1. 3. Tit. 3. 4. where the impulsive cause is set down by three words, kindnesse, love, mercy.

Let us with the Church acknowledge, *Isay. 20. 12. Lord thou hast wrought all our workes,* and say of all spirituall things as *Iacob* did of his wealth, *Gen. 33. 11. God hath had mercy on me,* and therefore I have had all these bands. Renounce merits, human satisfactions. *Moses* hand was leproous while it was in his owne bosome, so is ours in our own righteousnesse; but if with doubting *Thomas* we put it into his side we are well: Live and die with that saying of that Martyr *Lambard*, *None but Christ, none but Christ, Abraham* must out of his owne country if he will to *Canaan*.

Vse 2.

Great comfort and encouragement to poore sinners cast downe with the sence of their own vilenesse and unworthinesse: Alas there is nothing in them to moove God to be gracious in his Christ, to shew this mercy on them as to die for them, &c. Why what was required of those that were stung with fiery Serpents, but to looke up? There is nothing in thee, yet there is something in Christ, out of his owne bowels he can fetch arguments enough to moove him to do thee good and to save thy soule.

Fecit mihi magna potens, said the blessed Virgin *Mary*, *He that is mighty hath done great things for me, and holy is his Name. Fecit mihi, nec in me, nec per me*: Neither in me, nor by me, but to me and for me. Acknowledging her selfe no Agent, but a poore Patient in the blessed work of her Redemption.

I remember a speech of *Mr. Bradford* with which I shut up this point, *Well might I doubt of my Salvation feeling the weakenesse of Faith, Hope, and Love, that is in me, if these were the grounds and causes of my Salvation; but whilst we build on Gods mercy through Faith in Christ we build upon a Rocke.*

And

And went to him and bound up his wounds pouring in oyle
and wine, &c.

Vers. 34.

The Compassionate heart of this Samaritane, discovers
it selfe in the outward acts of mercy; eye, hand, foot, tongue,
purse are set on work by it.

A compassionate heart is neither idle nor unfruitfull, See Job
29. 11, 12. & 30. 25. & 31. 16. Act. 3. 2. & 9. 36. & 16. 15.
Luk. 19. 16. Mat. 15. 32.

Doct.

By the fruits then you may know it, where a com-
passionate heart is, good works will attend. If you
examine Charity by this Rule, you shall find but
little.

Vse.

Some mens Charity affords no comfortable words,
their language is not healing, comforting, pitying,
but (as *Shemias* to *David*) wounding, piercing and
insulting: These are (thus farr) worse than *Dives* his
Doggs, they licked the Sores of poore *Lazarus* with their
tongues.

There are others who speak pitty, but do none, they are
S. Iames his *Almoners* spoken of by him: They will blesse
you but without a crosse, or like *Nephthali*, they give good-
ly words, but that is all.

Jan. 2. 16.

Were the poore and needy like *Ephraim* fed with wind,
their alms were good, but being not so, the poore may an-
swer as *Hushai* to *Absolon*, the counsell is good but not at this
time.

And there are those who do something, but as good as
nothing: Give them, O Lord, what wilt thou give?
Give them dry breasts and a miscarrying wombe (saith the
Prophet) though the breasts of these men be not altogether
dry and without the milk of Charity, yet their wombe
miscarries.

Hos. 9. 14

For first; when they give they give of that which they
know not how to make use of: The Rule is to cast
our bread upon the waters, Eccles. 11. 1. [Bread] that

which is necessary, not superfluous: *Tantum disuites superfluis, dent pauperibus necessaria*; saith Saint *Austin de verb. Dom.* Let the rich enjoy their superfluities, and relieve the poore with necessities; let them use those things which are bought at high rates; and give the poore such as are good cheap. Thus did our blessed Saviour, when he fed the poore that followed him; he turned not their water into wine (as at the Marriage in Cana) but multiplyed their Barly loaves and fishes.

And as it must be necessary, not superfluous or over-dainty; so it may not be the bane or refuse: Though it be coarse, yet it must be wholesome. Christ hath from the hands of many not *superflua*, sed *reprobata*: it is mouldiness gives the Bread, the Fly which gives the meat, the Mole which gives the garment: were it not for these the poore should never have what is given.

The Samaritane in our Text, you see powred in wine and oyle into the wounds of this distressed creature, and what could be more usefull?

Next in giving they faile in circumstances, *God loves a chearefull giver*, 2 Cor. 9. 5—7. Prov. 3. 27. Eccles. 9. 10. Tit. 3. 1. These liquors that powre out themselves, and drop of their own accord, are esteemed better than those which are squeezed and pressed out by violence. These give, but it is grudgingly; their gift sticks long in their hands before they part with it: It is long before the Purse can be found; then before the hand can get in, then before they can get change; and when they give they do it in such a manner, as if the hand had stole from the heart unawares, and that the Eye were displeased with the discovery of the theft: But *Qui moratur, neganti proximus est*, (saith one) yea many times a quick deniall is to be preferred before a slow grant.

2. *God loves a righteous giver*, Psal. 112. 2. Mich. 6. 8. *Quærit Deus dona, non spolia* (saith Saint Ambrose) God

Gratia ab officio, quod moratardat, abest.

Pro. 13. 12.

re-

requires gifts, not spoyles. Some stick not to buy a burying place for strangers, but it is with the price of blood. They build Hospitalls for children with their Fathers bones. *Quale est illud munus* (saith Saint *Austin*) *quod alter cum gaudio accipit, alter cum lacrymis amittit*: It is a woefull Charity when one laughs, who receives; another weeps, who looseth: *Zachens* his practise is commendable, and inimitable; *Halfe my goods I give to the poore, and restore to him I have wronged foure-fold*, Luk. 19. 8. *Do ex meis, Reddo ex alienis*. I restore other mens goods, I give of mine owne, *Quod dedistis, ducitis, non quod abstulistis* (saith Saint *Ambrose*) you take of what you have given, not of what you have taken away: Such offerings are in Gods esteeme, but as the price of a Dogg, and hire of an Harlot.

3. *God loves a good intention in giving*: What we do this way should be done in simplicity, *Mat. 6. 3. Luk. 14. 13. 14. Rom. 12. 8.* A Pharisaeicall giver (saith Saint *Crysostome*) *Dat sibi non Domino*, and what reward can he looke for? *The applause of men*; *Verily* (saith Christ) *they have their Reward*: Let them take and pay themselves: But I must take leave to tell such, that they lay not up their treasure in Heaven, but in the tongues and eyes of men, and such Chests have neither lock nor key to keep what is put into them.

I spare to speak of other circumstances, by this that hath bin said, it is evident enough, that the charity of the world is stripped and left as bare and naked as the wounded man was, which our *Text* speaks of.

I would before I leave this generall, exhort you to works of mercy (it is no great fault to goe a little aside to saluate a friend) Thou wouldest know if thou breache'st, *Christian*; why the signe of it is thy *Charity*: Faith indeed is the life of a Christian, *Gal. 2.* but this is the breath wherby he is known to live, *1 Cor. 13. 3. James 2. 18. 27.*

Isay. 61. 8.

vse 2.

You

*Amb in Epist
ad Cor.*

*Luk. 21. 2.
Mat. 10. 42.*

1 Tim. 6. 18.

*Chrysostom. 34.
ad pop. Antioch.*

You have your pleas; you want means; your ability is small, charge great, &c. But say not so; if you have any bowells within you, something will be done: You will pitty, pray, comfort, and commend their case who are in misery unto God and others; nor is there any to poore but may helpe this way. Yea farther also something will be done in Deed: Say thou hast no mony to give, none to lend, yet thou mayest go to the Physician for him that is in need; thou wilt travell for him, watch with him, or do any service this way, which in some cases may be more beneficiall unto him than thy mony. Charity is not measured by the purse so much as by the mind. He that praised the widow for casting in her two mites into the treasury, hath also promised that if thou give but a cup of cold water in his name (having nothing els to give) thou shalt not lose thy reward. None may slip his neck out of the collar, but see he makes conscience of this duty: Especially those who are rich and have ability, and outward sufficiency enough. Remembering what S. James tels us, *Jam. 1. ult. This is pure Religion and undefiled, because true Religion is ever accompanied with true mercy.*

Question, But of what are we to give and how much?

Resp. Saint Chrysostome saith, that whatsoever is above our necessary maintenance is not ours, but the poores, and to retaine this from them cryeth into the Eares of the Lord for vengeance, as doth the wages of the labourer deteined.

Now that may be accompted needfull or necessary,

1. Which Nature requireth, as meat, drink, cloathing, without which the body cannot but pine away and perish *Lam. 4. 45.*

2. Which our Estate (wherin God hath set us) requires: As Bookes for Schollers, Instruments and Toolles for Artificers: And so for publike persons and men of great place and birth, such sufficiency as is meet and fit for

for the maintenance of the same : For what is *Superfluous* for a private Person, may yet be but *necessary* for a *publike*,
1 Tim. 3. 2. & 4. 16.

3. Which the *Charge* committed to us requires, and that for present Provision, 1 Tim. 5. 8. As also for future, 2 Cor. 12. 14. Certain it is, that *Scripture* hath not determined the quantity or measure of what we give, but left that to the discretion of the prudent Christian to order, 2 Cor. 8. 7, 8. & 9. 7. only in the generall it is required that we must give *largely* and *liberally*, respect alwaies being had to our owne estates and abilities, and the necessity of our Brother ; Keeping (as we are counselled) our own wells full that our selves and ours may drinke, letting the over-plus (or wast as it were) to run abroad in the Streets, Prov. 5. 16. *Act.* 11. 29. Notwithstanding in cases of urgent necessity and great extremity we are to straine our selves above our *Abilities*; of this we have an example in the Primitive Church *Act.* 2. 45. & 4. 34. 35. Thus much in *Generall* : Now to the *Particulars*.

[And went to him.]

Observe here,

A Compassionate heart will carry us to them who are disabled from comming unto us, and yet want our helpe. See *Matthew* 25. 36, 43. *Iames* 1. 27. 2 *Tim.* 1. 17.

In this particular of *visiting the sicke*, and such as are in misery let our compassion be manifested as well as in any other particular whatsoever ; it being a Christian duty, and one of the chief points our blessed Saviour will examine us about at the last day, *Mat.* 25.

You know the Scholler that must passe under a strict examination before he take his degree in Schooles; or otherwise will study well the Question in which he is to be examined and tried. Our Saviour hath before hand told

*Deus xpi quap-
summa pres-
ent, unusquisq;
est sibi proprie
beneficentia ar-
bitr.*

Text.

Doct.

Vse 1.

Amb.

told us, what it is that we are to be examined about at the Judgement day; It is our wisdom to be abundant therein, that we may yeeld a comfortable answer therunto.

As this concerns all, so some in speciall, *Over-seers of the poore*, whose duty it is to go from house to house, from family to family, and take speciall notice of the earnings and expences of the poore and needy. And to encourage both them and others to this duty: It may not be forgot that,

First, we shall hereby the better know whom to relieve, and how to proportion out our Charity, according to the kind of want and necessity of the poore: What the *Queene of Sheba* spake of *Salomons wisdom*, *It was a true word which I heard of thy sayings and of thy wisdom in my owne land, howbeit I beleevved not this report till I came and saw it with mine eyes; but loe the one halfe was not told me, for thou hast more wisdom and prosperity then I have heard by report, &c.* So shall we be forced to say of the condition of many poore and needy; we heare much yet the tenth part of their poverty and misery is not known, except we go and see it.

Secondly, much good we shal do unto our selves hereby, we should not be so often visited, nor have so many at our doors if we visited oftner.

Yea we should learn *Temperance* and *Sobriety*, and just occasion would hereby be administred unto us of thankfulness, seeing God hath dealt so bountifully with us above many of our Brethren.

Lastly, it would not be forgotten how in visiting the poore, we visit Christ himselfe in them, who hath done the like for us, that were in a far baser and meaner estate, as the next point shews.

In the Mystery is set forth unto us Christs further love, in that he came not only where we were, but

He came unto us as a visitour, not to see the world, but to save the world, Ezek. 36. 6, 7. Luk. 1. 68, 78.

More

Myft. Expos.

Doct.

More particularly, you know a *visitour* comes before he be sent for, freely of his own accord and mind. Thus did our Saviour; we sought not after him, before we sought him, he was found. True it is now and then we might heare some holy man or other cry, *Make haste O Lord and let thy tender mercy prevent us; for we are in misery and brought very low: Helpe us O God of our Salvation, for the glory of thy name, and deliver us and purge away our sins for thy names sake. Psal. 79.8,9. O that thou wouldest bow the Heavens and come down, Isa. 64.1.* But these very groanes and cries came from his Spirit, of our selves none could ask nor seek for help.

Pf. 12.1. 84.9
Gen. 49.18.

2. A *Visitour* comes with some reliefe and comfort to the distressed; he will speak comfort and do something that may adde unto it. Thus did Christ, how lovingly and gently did he speak unto us, easing the anguish and sorrow of our languishing and distressed spirits, *Math. 11.29. & 5.2. & 9.2,22. Marke 6.50. Iohn 16.33.* Nor was he wanting in *praying for us, Luke 22.32. Heb. 5.7.* Like a good *Visitour* his hand seconded his tongue; He felt the pulse and touched the soare, taking poore infants in his armes, *Putting his hands upon them and blessing them, Mark. 10.4.* he laid a plaister to the eyes of the blind, *Ioh. 9.6.* touched the stammering tongue and put his finger in the deafe mans eare, *Mark. 7.33.*

All of us might truly say, *My wounds stinke and are corrupt, Ps. 30.5.* yet that hindred not. Yea like a gracious *Visitor*, he comes with his *salves* and *oyles* to heale our wounds, who were at point of death, and in no one point of a gracious *visitor* was hee wanting, as wee shall after see.

Should not this then put us on, as to break forth into the acknowledgment of his mercy, so by way of thankfulness to visit those who are in distresse and misery? How can we say the love of Christ dwelleth in us, when this duty is neglected? To urge then what was before exhorted too, be

Vse.

Nicephor Cal
l. 2. c. 42.

be we never so rich and honourable, let us not disdain to visit the distressed though poore and loathsome.

It was a noble speech of *Placilla*, the most devout wife of *Theodosius* the *Emperour*, who being blamed for visiting the sick, and ministering unto them with her owne hands, answered; *It well became her to consecrate the ministry of her hands to him who had bestowed the Empire on her husband, and done more for her.* None can be so base and loathsome as we by nature, nor any on Earth so rich and glorious as was our Saviour (God equall with his Father) Therefore seeing he thus abased himselfe for our sakes; let us for his not disdain to performe the meanest office to the poorest Christian.

Object. But they are visited with strange and noysome diseases?

Resp. The greater their misery, the greater need of thy hand of mercy.

Object. But I indanger my owne life in visiting of others?

Resp. If thou beest a *publike Person*, thou art not bound to hazard thy life in particular mens cases: Publike persons are the common good and cannot make their lives peculiar to one without injury to many: A good Father may not spend his substance on one child, and leave the rest beggars.

If a *private Person* and tied by speciall bond unto the visited: As the husband is unto the wife, the wife unto the husband, &c. such may, ye must in their place and calling expose themselves to danger, for performing of that worke which by virtue of their place belongeth to them; which (if in case the disease be contagious and infectious, yet) may be supplied by others, substituted in their place, who are able and willing to performe the duties whereto they are deputed. It is not necessary, that *Darius* should enter into the Lions Den, and salute *Daniel* there amongst those fierce companions; it is e-

nough

nough that he speaks comfort to him through the grate, as before was shewed.

And bound up his wounds, powring in wine and oyle.]

Text.

They used in those Countries *Oyle* to make the face to shine, and to annoint the feet therewith in their journaies; So *Wine* to refresh their spirits, when they began to be faint and weary. This *Samaritane* makes a *Physicall use* of both; he cleanseth the wounds of this distressed man with the one, and allaias the pains, and mollifies the flesh with the other, then binds up the wounds when he had thus done.

From the letter we observe,

There is a necessary and good use of Surgery and Physick for the bodies health and recovery.

Doff.

Physitians and Surgions are of ancient standing, See *Gen.* 50.2. *2 Kings* 20.7. And the practise war- rantable, *Ier.* 8.21,22. *Math.* 9.11. *Colof.* 4.14. *2 King.* 20.7.

Ecclef. 38.4.

Why else hath God put such virtue into herbs and plants, and other creatures serving for the curing of diseases, which are hidden and unknown to us till found out by the industry of man? *God created the Physiti- an, Eccle.* 38.1. and hath put into him the knowledge of nature, therefore honour him.

Vse I.

The careless neglect and contempt of Physicke is justly culpable: The *Jewes* detest all Physitians, and have this Proverb, *Optimus inter medicos ad Gehennam*; but we have now to deale with *Christians*; there are those who will not endure to heare of Physick, pleading many use it but are never the better for it, nay much the worse, as the woman in the *Gospell*, who suffered many things and spent all under the *Physitians* hands, but had no helpe, &c. Let such remember, this may so happen through the insufficiency of the meanes, they deale with such as are ignorant and unskillfull; or else they trust too much

much unto the meanes, not seeking for a blessing from the hands of God. In these and such like cases let not the thing it selfe be blamed: For upon the like ground meate, drinke, or any other Blessing, may be rejected.

Others there be who use it, but either *waywardly* or *wantonly*: The former sort are those, who will not be cured (as God spoke of *Babell*) through their disorder. The other sort are they who out of pride or nicenesse, will be physicking of their bodies for warts -or pimples; *Law* and *Physick* are for necessity not sport. These offend against this Doctrin.

Vse 2.

And would be exhorted to count it as a mercy of God (and so to take it) when in our necessities the help of Physick is offered, and may be had; only these caveats would be given.

First, Use such meanes as God hath ordained, and have a naturall power or virtue in them to help and cure. As for charmes and spells, they have not any power in them either by Creation or any Ordinance of God. *Satan* is an expert *Physitian*, and God for the tryall of us often suffers the cure by such meanes, *2 Thes. 2. 10.* But it is better to die of the disease then to have the *Divell* for *Physitian*.

Secondly, trust not to the means, *2 Cor. 16. 12.* but seek to God for his blessing therupon.

Vulnera nostra obligat Christus cum remittit peccata nostra, & condonat multiplicem in firmitatem.

Mystically] Christ plaide the Physitian in our *Redemption*, then he bound up the wounds of miserable man, when as by satisfiing his Fathers wrath and Justice, he obtained the remission and pardon of our sins. He *powred in wine and oyle*, when as by the preaching of the *Law* and *Gospell*, he brought man to righteounesse, so as that he was capable of this mercy and grace.

Two things especially then may hence be noted for our Instruction.

First, *Though man by sinne be desperately wounded, yet by Christ those wounds of his are bound up and healed.*

Second-

Secondly, It is by wine and oyle, the preaching and applying of the Law and Gospell, the threatenings and terrors of the one, the comforts and promises of the other, whereby he ordinarily works this cure on us.

For the former, Christ is the Physician of our soules, He it is by whom our wounds are bound up and healed, our sins remitted, *Mal* 4. 2. *Esa* 5. 3. & 35. 4, 5, 6. *Ephes* 1. 7. *Act* 3. 26. & 5. 31. *2 Chron* 30. 20. God healed the people, i.e. forgave them. So *Psal* 147. 3. *Isay* 6. 10. what the Prophets there speake of healing, the Evangelists, *Math* 1. 15. *Mark* 4. 12. expound forgiving. Now if you aske how this is done? I answer briefly.

1. Christ covers our sins and binds them up in *Iustification* it being a thing without us.

2. He heales our sinnes and soares, in *Sanctification*, working a righteousnesse inherent in us; both these are from the blood of Christ, and by both we are healed.

Great encouragement to poore sinners. The whole world was wounded, a great Patient it was; but here behold, *Magnus venit medicus*, &c. a great Physician steps in to our succour, who undertakes the cure: It was the Divell only that gave the wound, and God only that gives the remedy: Hell slew us, and Heaven must helpe us: For this purpose the Sonne of God was manifested that he might destroy the workes of the Divell, *1 Ioh* 3. 8. and amongst all the workes of the Divell none more mighty and malicious then this, the wounding of the soules of men by sin.

Divers notable grounds of encouragement we have to come unto him for help.

First, He rejects none that seeke unto him, *Psal* 30. 2 while he was on Earth, whoever came to him for help that he took exception against? See *Math* 12. 15. *Luk* 4. 40. *Luke* 12. 51.

Secondly, There was no disease that he refused to undertake

Doct. 2.

Oicum significat
predicationem
Evangelij consolan-
tem, & cri-
genam consci-
entias, &c. vinu
significat legem
que quasi mor-
det.

Vse.

take the cure of: Leprosies, Luk 5. 12. Dropsies, Luk. 14. 2. Agues, Mat. 8. 15. Palsies, Mat. 9. 2. Issues of blood, Mat. 9. 20. Blindnesse, Ioh. 9. 1. Deafenesse, Mark. 7. 32. Dumbnesse, Mat. 15. 30. Lamenesse, Math. 21. 14. Lunacies, Math. 4. 24 yea every kinde of disease he healed and cured, Mat. 4. 23. whether old, as Ioh. 5. 5. Mark. 5. 25. Luk. 13. 11, 12. or new, as Mat. 9. 18.

Thirdly, No Time came amisse to him, Holy-day or working-day; yea after he had spent himselfe in preaching, when Even was come, and the Sun down he healeth, Mark. 1. 32. Luk. 4. 40.

Mat. 8. 5, 13.

Fourthly, Nor Place, the high-way-side, there he cured blind Bartimeus, Mark 10. 46. In the house, Mark. 5. 41. Luk. 4. 38. In Cities and villages, Math. 9. 33, 34. Desert places, Mat. 14. 13, 14. and oftentimes in the Synagogues and Church-Assemblies, as Mat. 21. 24. Mark. 3. 3. Luke 13. 10, 12.

Fifthly, He was wonderfully ready and willing to help: He did not stay till he was sought unto, but of his owne accord (full oft) and unrequest'd, Luk. 6. 6, 8 & 7. 11. & 13. 12. & 14. 2, 4. Ioh. 5. 6. & 9. 1, 6, 14. this is that spoken of, Isa. 65. 1.

Sixtly and lastly, He was very free, taking nothing for the cure, Hof. 14. 4. only willing them to shew themselves unto the Priest, Luk. 17. 12. All these were bodily cures. And Christ did shew his power in curing these the better to draw us to seek to him for the Salvation of the soules of us and ours: So Mat. 8. 17. q. d. this was done to teach men that this was he spoken of by Isaia's the Prophet, who should cure our soules and make satisfaction to God for all our sins. All bodily diseases were punishments of sins: now removing these, he would give them as pledges of the removing of sin too, as he did to him sick of the Palsie, Mat. 9. 6.

Vse 2.

It may next discover the miserable estate of those who despise and reject help offered by Christ: Sin (saith S. Austin) aut sanabitur aut damnabitur, it must be healed or damned,

damned; Gods Sonne would heale it by his blood, but they will none. They (like *Babylon*, *Ier. 3. 1.* and like *Ephraim*, *Hos 7. 1*) break out into more wilfullnesse: And with desperate *Perus* will not suffer their wounds to be dressed: Refusing cure, comfort, advice, plucking of the plaisters flinging them into the Surgeons face; such must needs perish, *1 Sam. 2. 25.* *Act. 3. 23.* their wounds will rankle and fester, fester and rot, not being bound up nor mollified with ointment.

But as for those, who have cast themselves upon *Christ* for help, it is as impossible they should miscarry as for *Christ* to forget himself; he stands upon his *name* and *praise*, which if he should want, he should suffer most and be the greatest loser.

Object But my wounds are old and desperate: *Sins* they are of long continuance sore sicknesses & of long durance?

Resp. Be they what they will be they are not past Gods cure: He can as well cure desperate diseases (even the remediless consumption, the dead Apoplexy, the filthy leprosie of the soule,) as any other small malady, or little faintnesse. In doubting what do we other then detract from his skill and derogate from the virtue of his blood? Read *Isay. 1. 2. -- 18.* See what a desperate cure there was, yet *ver. 18.* he undertook it, so in *Manasses*, *Matthew*, *Zachens*, *Mary Magdalen*: All these examples are recorded in Scriptures for our encouragement.

Objection. I doubt not of his *Power*, but of his *Will*: I know, if he would, hee could make mee whole?

Respon. If so; why then doe you thinke there is greater probability of pardon, if your sinnes were lesse and fewer, then now they are so many, and of such a nature? This discovers that your discouragements arise from hence, that you think he *cannot* rather then that he *will not*.

2. And why doubt you of his *will*, seeing that he hath called you to come, *Matt. 11. 28.* thrust away none that c-

Use 3.

ver came, and getteth greater praise unto himself in undertaking desperate cures, then small and petty diseases and infirmities.

Objection. But why am I not then cured? Still my wounds stinke and are corrupt; as passionate as ever, earthly minded as ever, backward to holy duties as ever?

Resp. You must know. 1. God cures by degrees, that proud flesh may not rise up; nor doth he cure here in this life so perfectly as hereafter; sick men must have a little and often; Grace like hot water must be taken a little at once.

2 Some wounds are more cankered and festered then othersome; thou hast it may be lyen long in evill before thou answeredst Gods call, no marvell now if thou beest longer under hand.

3. Besides, you know some flesh is not so healing as other some is (as the swelling and angry) so it is with the peevish and techy nature, nothing will down nor please.

4. God begins his cure at the bottome, and heales upwards, so that it cannot be so easily perceived. *The Kingdome of Heaven comes not with observation*; A man sees his wounds are healed; but how or when, he sees not.

Object. But the cure goes backward; it is with me as with Ephraim, *Hos. 7.* I sin and corruption daily discovers it selfe in me?

Resp. Though you think so, it doth not follow therefore that it is so: is a wound because it smarts more then before, further of from healing?

Besides, it is not impossible that it should be as you say, but then fault your selfe; it is your carelesse diet, taking cold or the like, that puts the cure back; the ague may be got into a soare which keeps it from healing.

Quest. How may I know when my wounds are cured, sins remitted, &c?

Resp.

Resp. When thy conscience is at peace, *Rom. 5. 1.* I say not that this is ever found by them, whose sinnes are pardoned; but sometimes or other and in some comfortable manner upon the use of the meanes it may be found, which being found it is an evidence the wound is bound up and healed.

Secondly, if we find more ability and strength for holy performances then before; you read *Math. 9. 6, 7.* no sooner had *Christ* cured the *Palsy man* and forgiven him his sinnes, but as a pledge thereof he gave him strength to *beare his bed*: Such strength he gives to all he cures, as that they are in some good measure enabled to arise and walke in a pious and Christian course.

Thirdly, if thou art cured thou canst endure to have thy wound rub'd, thy sins reprov'd; nay thou wilt reprove thy selfe often, and rub thy owne wounds, condemning those courses thou hast taken pleasure and delight in, *2 Cor. 7. 11.*

Quest. What must be done after I am cured?

Resp. Go away and sin no more, least a worse thing befall thee *Ioh. 5. 14.*

2. Shew thy selfe unto the Priest, and be thankfull, *Ier. 17. 14.* Praise is the Fee God looks for; pay it with *David, Ps. 103. 1, 3. Ps. 116. 8.* And with *Paul, Rom. 7 25. 1 Tim. 1. 12, 14.* and so go on thy way rejoycing with the *Eunuch, Act. 8.* Thus much for the Cure: now for the means, whereby *Christ* effected this which you see was with wine and oyle.

Thence we observe,

That wine and oyle applied to our wounds is the outward meanes which *Christ* useth to effect this cure.

What we may understand by wine and oyle I before shewed: I know there are variety of interpretations and conceits, wherewith I will not trouble you: give me leave to use that liberty which *S. Austin* saith a Christian hath in those Texts, which by reason of Allegoricall and figurative

Doct.

Curavit corpora verbo potestatis, curavit animas doctrina celestis medicina, Chrys. Ep 19

Vinum infudit
i. e. sanguinem
passionis & oleū
chrismatis, ut
indulgentia da-
retur per san-
guinem sanctifi-
catio cōferretur
per chrismatis
unctionem, &c.
Chrys. in Serm.
de hom. incidem-
te, &c.

Qua secundum
hominem est cō-
versio oleum est:
que vero secun-
dum Deum vi-
num est quod di-
vinitatem signi-
ficat, quam ne-
mo patisset
sustinere: nisi
oleum haberetur
i. e. conversatio
humana, &c.
Infudit ergo o-
leum & vinum
quia nos huma-
nitate & di-
vinitate salva-
vit. Theoph.
Rom. 3. 20.
& 7. 7.

expressions, are hard to be understood; and fasten upon that which I conceive most probable, delivering nothing contrary to the *Analogie* of faith, keeping within the bounds of *Charity, Piety, Loyalty* and *Sobriety*.

And so these outward means applied I understand to be the word preached, which is the power of God to Salvation, Rom. 1. 16 *searching betwixt the joynts and the marrow*, Heb. 4. 12.

Hence it is called the *ministration of the Spirit*, 2 Cor. 3. 8. and the *ministry of Reconciliation*, 2 Cor. 5. 18. And commanded to be preached, that through the knowledge of it *Salvation and remission of sinnes might bee obtained* Luk. 1. 77. *Act. 10. 42, 43*. Of this word there are two parts: *Moses* and the *Prophet*; *Law* and *Gospel*. The *Law* like *Wine* doth mundifie and search the wound; it is very searching and piercing even into the bowels of the belly, discovering sin (as before hath bin shewed) together with the loathsomnesse and fearfullnesse thereof, and upon this discovery working in the soule shame and sorrow, Rom. 6. 21. so that the poore soule roares and cryes out for paine, *what shall I doe*, *Act. 2. 37.* and 16. 30. The *Gospel*, that like oyle mollifies and supples: it mittigates the sharpnes and bitternesse of the Law, speaking unto the poore distressed creature as *Naamans* little captive maid said unto her Mistresse, 2 King. 5. 3. *would God my Lord were with the Prophet that is in Samaria, for he would recover him of his Leprosie*. O that thou wouldest come to Christ, the eternall Sonne of God; he would beare the infinite wrath of his Father for thee and procure his favour, he would releate thee of those impossible conditions the Law binds thee unto, and deliver from the rigour and curse thereof, &c. Thus the *Gospel* makes knowne a remedy; it leaves not the soule in a forlorne hope, but gives assurance of life and Salvation upon easier termes then the Law doth, whereupon the distressed conscience lifts up the head; flies to Christ, rests on him, and is blessed for ever.

We

weread *Sam. 26.* of *David* and *Abishai* how that both of them found their Enemy: *Abishai* would presently have smote him starke dead, but *David* awakerh him, telleth him of the danger, and admonisheth him to look better to himselfe; Thus both *Law* and *Gospel* find out the sinner, both meet with his wounds; the *Law* like *Abishai* would presently smite us with his *Speare* (the curse) to the Earth, yea to Hell at once: But the *Gospel* like *David* saith, *Destroy him not*; with *Evangelicall* mitigations the Lawes bitternesse is abated, and it permitted to take away only our *Speare*, and cruise of water; our rotten peace, and carnall confidence for our further awakening and healing: For which purpose both are of great use. The *Law* not saving us without the *Gospel*, nor the *Gospel* without the *Law*.

Saint *Ambrose* sets this forth unto us by a similitude of the upper and lower *Milstone*, comparing the *Law* to the nether *Milstone*, which is slow and stirreth not; the *Gospel* to the upper stone, which is more quick and stirring: Now as one without the other is unprofitable, for the lower cannot grind without the upper; but both together make good meale; so *Iustification* as fine flower is betwixt the *Law* and *Gospel* prepared for us.

Ambros. ser. 29.

In our ministeriall businesse then, let it be our care to follow *Dauides rule*, *Ps. 101. 1.* and imitate this good *Samaritan*, in using both wine and oyle in all our cures. S. *Iohn Baptist* (whose tongue was as rough as his raiment) must go before *Christ* to prepare his way: And it were much to be wished that the *Law* were more urged and pressed and that Ministers had a greater measure of the Spirit of conviction, *Iohn 16.* So that the sinners of *Sion* might be afraid, and left as empty and naked, as Saint *Paul* was *Rom. 7. 18.* Through the great neglect of this it comes that so few consciences are awaked, and the worke of Humiliation so dangerously slighted: Questionlesse plau-

Vf.

ibility is no fit preface for Regeneration ; winds and earth- quakes should goe before the calme and still voice.

Nor is it good to be continually in denunciation of Judgement; to presse the law too much on some spirits, and too long may cause them to die under the wound and burthen : We are not only to destroy, but we must plant ; not only to throw downe, but to build up. To conceale those mercies which the word affords cannot be justifiable, though the persons we deale withall be vile and wicked: *Act. 8. 22.* A little suppling oyle is usefull, as well as wine, mild lenitives as profitable as biting corrasives ; whilst a man is in the state of nature discomforts are not unprofitable, yet withall it shall be our wisdom to let in light at some crevice.

Greg. 20. mor.

In short, *Gregories* temper is not to be misliked, *Miscenda est lenitas cum severitate : sit amor, sed non emolliens, sit rigor, sed non exasperans.* *Eli* put in too much oyle, doe no more so my sonnes. *James* and *John* put in too much wine, when they called for fire from Heaven upon the Samaritanes : *Mediotutissimus ibis.* Our Congregations for the most part are mixt, he walks by rule (whatsoever the foolish prescripts of our people are) who mixeth both : *Moses* and *Christ* met both upon the Mount (not *Moses* alone, nor *Christ* alone) *Mat. 17.* both Law and Gospell are to be conjoyn'd. A two edged sword still we must carry in our mouthes if we would do good ; and like the Nurse have both Dugge and Rod, or like the Arke wherein was both Manna and the Rod of Aaron, laying this ever for a ground that there is more mercy in Christ then sinne in us ; So there can be no danger.

Vse 2.

And it may next admonish all to seek for the Salvation of our selves and others in attending upon the means, the word preached. The Ministry of the Word is the hand of God, wherby he plucketh us out of sinne
and

and misery, as we do the beast out of the mire: And in this Ministry he will *thunder and lighten in Mount Sinai* (mans conscience) before he speake unto him in *Mount Sion*. If thou wouldest have thy wounds cured, submit thy selfe to the Ministry of both: Let the *Law* first do its office and be content that with that *wine* thou mayest be prepared for receiving of the *oyle* (the *Lenitives* of the *Gospel*). Violence must be offered to our corruptions ere there can be roome for grace. Christ will never come into that soule, where the Herauld of Repentance hath not bin before him: *David* desires the Lord to *purge him with Hyssop*. *Psal. 51*. no matter how smarting so it may be healing.

Hcb. 12. 18.

And yet withall be carefull that you nourish not the disease against the Physick (as the manner of some is) who cry out for more *Wine*, thinking they are not humbled enough when it is high time to apply *oyle* unto the soare: he is cast down enough who is in case to heare of raising up: And he that hath his soule wrought to an hearty griefe for offending God, and a perfect and inward hatred of sinne is in such a case, *Act. 2. 37*.

As for others who are deare unto us, whose good we do desire; let our care be to bring them to the means. There is some good hope of help and health, whilst we are under the Physicians hands. Thus *Elkanah* brought his whole Family, *1 Sam. 1. 21*. *Naaman* his company to attend upon the Prophet, *2 King. 5. 15*. *Cornelius* his Kinsmen and neare Friends, *Act. 10. 24*. And the godly every one his Neighbour, *Isa. 2. 3*.

Lastly, let all such as yet lye under the terrours of the *Law*, receive hence comfort; For the yoke shall bee destroyed, because of the *Oyle*, *Isay. 10. 27*. You are come to *Mount Sinai*, which burnes with fire unto blacknesse, darknesse and tempest; such terrours as made *Moses* himselfe say, *Expavescit sum. ac tremebundus*,
I

Vse 3.

Hcb. 12. 18.

I quake exceedingly for feare : But here shall not be thy rest, there is a *Mount Sion* thou art hastening unto where thou shalt enjoy the priviledges of the first borne, Gods purpose is not to leave thy soule in that distressed case.

Gen. 34.

Satan (indeed) like *Simeon* and *Levi* with the *Sichemites*, take the time while we are fore to fall upon us ; God doth not so, he will bind us up and powre in oyle of comfort in due time.

Luk. 4. 18.

Quest.

But why doth God suffer a wounded soule to be so terrified with the *wine* of the *Law*, before he bring and powre in the oyle of the *Gospel*?

Resp.

This God doth, as for the magnifying of other attributes, so especially of his *mercy* ; which would not be so sweet unto us, if the terrors of Justice had not made us smart. A Prince will sometimes suffer the Law to passe upon a malefactor, and have the head laid upon the block before he pardon; and then *mercy* is *mercy* : it draws down teares, and works marvellously both on offenders and all that are Spectators.

Secondly, God doth this that he may hold and keep the soule from all revolt to former lusts : This Reason God gives why he lead not *the children of Israel out of Egypt*, the readiest and nearest way ; but through the wilderness (a way dangerous and desolate, full of fiery Serpents, where they met with many dangers) that they might be afraid to return, *Exo. 13. 17, 18*. Thus when God brings us out of the thraldome of sin, he leads us a painfull way indeed through many teares and sorrows, yea through the feare of death and hell, that we may not dare to practise sin again, nor think of returning to the practise of that we have so smarted for before.

Be we of good comfort then ; for though there be pain and trouble in the way, yet there will be comfort in the end. He that was anoynted himself with oyle will use oyle as well as *wine* in the healing of all his *Patients* : In due time thou shalt heare of joy and gladnesse, so that the

Psal. 51.

house

bones now broken shall rejoyce. Only see that you follow the means with *Elijah*; who when he had gone a daies journey, was called upon to *eate*, and when he had eaten he was willed a second time, to *arise and eate*; and after he had travelled *fourty dayes*, he must *arise and eate* again: Still attend upon the Word: It is an *Egyptian tricke* to take away the means from thy soule, and yet expect the sale of *bricke*, (*Joy, Peace, Righteousnesse, with other graces*) as if straw were laied by.

1 Kings. 19.

And set him on his owne Beast.]

Text.

God hath given the *Creatures* to bee serviceable unto us; and that not onely for our necessity, but also for our utility and delight; as the *Oxe* to labour for us, the *Horse* to beare our burthens and carry us, &c.

Doct.

This we should take speciall notice of, as *David* did, *Psal.* 8. and in a speciall manner take great heed least we be *unthankfull* unto him who deales thus bountifully with us: *Giving us all things richly to enjoy*; or *cruell and unjust to them*, we shew our selves *unthankfull* unto him, while (as *Iehu* did the *Messengers* sent unto him) we put the *Creatures* behind us and inforce them to fight against God in the service of the enemy *Hos.* 2. 8. This is a provoking sin and causeth God in wrath to deprive us of these blessings, which we so abuse, *Hos.* 2. 9.

Vse

We deale too hardly with the *Creatures* when we overburthen them, and oppresse them, either with load too great, or journies too long, or pace too swift, or stripes too many, or meat too little; using them as cruelly and hardly (that work for us, travell with us, beare and carry those loads, that otherwise must lie upon our shoulders;) as if they every way were noisome and hurtfull unto us: *A righteous man* (saith *Salomon*) *useth*

ANIMAM

animam iumentis sui, knoweth the soule of his beast : knoweth what he stands in need of, and what in his need hee desireth, and is ready to afford it him; but the tender mercies of the wicked are said to be cruell in this respect, Prov. 12. 10.

Numb. 22. 20.
Rom. 8.

Gen. 24. 32.

Should God open the mouth of the creature, as sometimes he did the mouth of *Balaams Ass*, it would com-
plaine of man as that Ass did, what have I done unto thee that thou thus usest me? How ever God heares the groaning of the creature in its kind, and will not indure that they should be abused. Let us therefore with the good man, *be mercifull to a beast*. And with *Abrahams* servant (for which hee is remembred in holy Scripture) have a great care of our Cattle that are serviceable unto us: It is just with God that the creature should rise up against us to hurt us and destroy us, as *2 Sam. 18. 9. 2 Kings, 9. 36. Prov. 30. 17.* while we abuse them, and rise up in rebellion against God in the sinfull abuse of them.

Secondly, it may not be passed over how that this *Samaritan* (as hee tooke before the oyle and wine which he had to serve him in his journey, and powred them into the wounds of his neighbour, so here) he lights from of his beast, and himselfe walkes on foot whilst his neighbour rides, Thence we learne,

Doct.

To preferre our brothers necessity to our owne utility or conveniency. Luk. 3. 11. & 12. 33. Acts. 2. 45 & 4. 34. 2 Cor. 8. 14.

Reason.

For it is the greater good: Now however that rule alwayes holds not, *Of two evils the lesse is to be chosen; yet here it holdes, Of two goods chuse the better and greater.*

Vse.

This reprooves the *Nabals* and rich *gluttons* of our times, who are so farre from preferring the necessity of the needy before their owne profit, as that they will not part with their superfluity to succour their bretheren be they in never so great misery, *1 Sam. 25. 10, 11. Luk. 16. 19, 20, 21.* of this they wilfully being ignorant that the poore

poore in their necessity are the Lords, and owners of rich mens goods, *Prov. 3. 27.* and that the rich are but Stewards, and dispensers to them in that case.

But doth not love (rightly ordered) begin at home? are we not to serve our selves before others?

True, but as we are to put our selves in the first place, so our neighbours are to have the second.

For the farther and better clearing of this doubt, take notice that the things which men enjoy, are either *necessary*, *profitable*, *sufficient*, or *superfluous*. Those are *necessary*, which serve for the maintenance of our *lives*: those are *profitable*, which serve for our *vocation*, calling: Those are *sufficient*, which serve for our *delectation*, and those are *superfluous*, which tend to *wantonnesse* and *excesse*. Now of our *superfluity* we should spare for our Brothers *sufficiency*; of our *sufficiency* something we should spare for our Neighbours *utility* to further him in his calling; out of those things which serve for our *utility* we ought to spare to help our poore *Bretheren* in their *Necessity* and to preserve their life: But of that which is *absolutely necessary* for the maintenance of our lives and families we are not bound to give, except it be for the preservation of our *Prince* and safety of the *Common-wealth*; for in that case the *Publike* is to be preferred before the *Private*, 2 Sam. 19 43.

Wifely then let us learn to judge of *necessity*, and the rather, because it is usually brought for a Plea, both in case of *omission* of good duties and *commission* of evill, when indeed there is no *necessity* at all why we should be hindred in our duties, or put on upon any evill practise, what ever we pretend.

As this *Samaritane* set the wounded man upon his owne beast (and therein preferred his necessity and profit before his own convenience) So in the *Mystery*,

Our blessed Saviour did preferre our good before his case.

This is that *S. Paul* would teach us, 1 Cor. 13. 1. having in

Object.

Resp.

Omnis inordinata charitas incipit à seipso, sic etiam omnis regulata charitas terminatur in socio.

Vsc 2.

Myst.

Doct.

in the words immediately before declared, how that he pleased not himselfe, adds by way of Exhortation, that we should be followers of him therein as he was of Christ, implying that Christ did not please himself to do us good. And Rom. 15. 3. he doth there expressly, and in plain termes avouch it : For even Christ (saith he) *ὁ Χ. ἑαυτῷ ἡρέσεν, non indulsit sibi-ipsi, pleased not himselfe* ; not as if he were displeased with himself for undertaking the work of our Redemption (that cannot be the meaning) seeing it was willingly undertaken, Luk 12. 50. John 10. 17, 18. but the meaning is that in the work he sought not his owne ease nor pleasure, the content and satisfaction of the inclination of Nature (which abhorreth pain) but he preferred our good and the Salvation of our soules before his own Body, Name, Fame, Credit in this world, &c.

Vse I.

Mat. 4. & 16. 32

Why then do we seek to please our selves before him? Why do we prefer our ease before his honour? No impediments whatsoever could keep him from doing us good.

Satans temptations could not; Peters perswasion to favour himselfe did not; reproaches, scornes, buffetings, death, torments, these nor any of these, nor all these could hinder him from effecting our Salvation: But he came *leaping over these mountains, skipping over these hills, Cant. 2. 8.* But alas for us! We are so affected with our ease, that we can suffer nothing for his glory: Every Straw is a block in our way: Every Mole-hill is a Mountaine, which we cannot passe: The reproaches and scornes of the world are too grievous to be borne, but if the footmen thou hast run withall weary thee, how wilt thou contend with horses? If in the land of peace wherein thou trustedst thou art wearied the how wilt thou do in the swelling of Iordan? Ier. 12. 5. Is it like thou wilt part with thy liberty, life, all for his honour, as he parted with all for thine, when thy base heart and spirit is cast down with the blast of tongues.

As

As this should instruct us in our obedience and thankfullnesse towards him, so in our carriage toward our poore Brethren, which is the very use the *Apostle* makes hereof, *Rom. 15. 1, 2.* That every one of us doe please our Neighbour, not wholly nor only seeking our own with neglect of that which may be beneficiall to our brother; but with all (as *Cajetan* observes) *appōnit duo grana salis*, he casteth in two graines of salt to season the duty of neighbour pleasing: First for *matter*, it must be *ἀγαθόν* in that which is good or at least not evill and referred to that which is good: Secondly, in regard of *Utility*, *πρὸς οἰκοδομίαν*, to edification; for all things which are good and lawfull, edifie not, *1 Cor. 10. 23.* If time and place with other circumstances be not observed it may rather tend to destruction then to edification, as *Theophylact* well observeth on the place: These observed, seek to please both in our general & particular calling.

More particularly this setting the wounded man upon his own beast sets forth (in the judgement of some Expositors) the high advancement of our Nature; Christ taking it into Union with his divine: he did not only assume our Nature and so came where we were, but in assuming it, he did nearly and indissolubely unite it to his divine Nature in the second Person (to his second Person immediately, but mediately to his Nature in that Person, whence it is called a Personall Union, because it is made in the singularity of Person not in the unity of Nature) *Iob. 1. 14. 1 Tim. 3. 16. Col. 2. 9. Heb. 2. 16. Gal. 4. 4. Rom. 9. 5. Isa. 9.*

And this Union was necessary, that Christ might become a fit person to undergo the Office of a Mediator: For a Mediator must have some alliance to both parties which are to be reconciled that he might indifferently arbitrate, and mediate hence he tooke part with both natures and became *Immanuel*, *Isay. 7. 14. Mat. 1. 23.* that he might indifferently partake with each Nature. This is a weighty point and full of mysteries, too deep indeed and weighty (it may be thought) to be laid upon so weak a foundation,

Vse 2.

Imposuit in suum juvenum
id est in corpus suum membra, nati
sua nos fecit,
& particeps
corporis ejus, &
lex quidem non
omnes suscipiebat, Moabitae in-
quit, & Ammoni-
tae non intra-
bunt in Ecclesia
Dei, nunc vero
in omni gente
qui timeat Domi-
num ab eo susci-
pitur vultus cre-
dere & pars ec-
clesiae fieri, prop-
ter hoc dicit
quod duxit eum
in stabulum.
Theoph in loc
lumen ejus
est caro qua ad
nos venire dig-
natus est; Imponi
juvenito est
in ipsam Incar-
nationem, Aug
de Quest. Eva
1. 2. Quest 9
Aug. de vera
Rel. c. 16. vñd
est
non erat.

Vſe 1.

Leo. Ser. in nat.
Dom.

as this is from the *Parable*, and therfore I paſſe with a word for Uſe.

It ſerves for *Inſtruction* to uſe all, that we acknowledge our dignity herein, and beware leaſt we deſile by a low'd conuerſation what God hath ſo highly honoured: *Agnosce O Chriſtiane dignitatem tuam* (ſaith Leo) Great was the honour God put upon man at his *Creation* in making him after his owne Image, Gen. 1. 26. But a far greater honour was done to him in his *Redemption*, God himſelf becoming man; *ſleſh of our fleſh, bone of our bone*: Some love their fleſh, ſaith one, for the beauty of it; ſome for the ſhape and proportion; ſome for ſtrength: But here is the gr. and of true love, to love it becauſe in Chriſt it is the fleſh of God, and herein exalted above the nature of Angels, Heb. 2. 16.

Vſe 2.

Secondly, for *Comfort*: This may be a cordiall for all perplexed ſpirits in their approach to the throne of grace. *Two cannot walke together except they be agreed*, Amos 3. 3. but being once agreed it may well be: mans nature through ſin was as hatefull to God as any *Toad* or *Serpent* can be to uſe; but by Chriſt it is brought again into Grace and favour. You know if a Prince will be but pleaſed to come and abide in ſome Town or great mans Pallace, it is enough to bring it into favour, although formerly it hath bin in great diſgrace: So here the *diuine Nature* reſting in the *humane* hath advanced it highly, ſo that now our own fleſh ſits at Gods right hand; which may ſtrengthen our Faith in all our ſuits to God.

Text.

And brought him to an Inn.]

Doct.

ἡ γὰρ αὐτῶν ἐστὶν πανδοχεῖον. From the Hiſtory it will follow then,

That Inns are of good uſe for honeſt reſeſtion of Travellers.

Rahab was a *Viſtner* and the ſpies there had lodging, Joſh. 2. 2, 3. See Luk. 2. 7. Act. 28. 15. 3. John 5.

For

For iniquity abounding and the love of many waxing every day more cold then other, requires still their continuance or rather their increase. Time was when every goodmans house was an Inn, 2 King. 4. 8, 9. Job 31. 32. 1 King. 17 In 'g. 19. 20. And of later time the poore Traveller was sure to find in every Towne of note, two Inns at least to be refreshed at. The Manner-house and the Parsonage-house: But in these dayes (when men are rather known by their houses, then their houses by the men) the Lord and Master flying and carrying with him a peece of the Church also; the Manner-house comes to be without drinke, and the Parsonage-house without malt, and then what followes, but the poore Traveller must to the Inne or Ale-house, or lye in the stretes?

Reason.

Vser.

Such as are Victualers should not simply be condemned, nor these places of resort absolutely suppressed; but rather care had for their well ordering, and that such be licenced as are well governed themselves, and of good report; herein our Lawes and State have worthily provided. True it is, such as kept Victualing in former times were infamous: by reason of the great resort unto their houses, it was generally held, such could not be honest; in which respect and no other (as is thought by some) *Rahab* was called, *מִסְתַּמֵּר*, an *harlot*, *Iam. 2. 25.* But that word in the most native signification signifies (not an *Inkeeper*, but) a *harlot* that sels her chastity and prostitutes her body for gaine; therefore most like it is, that before her conversion she was not only a *Victualer*, or *Inkeeper*, but a notorious *Sirumpet*, that *מִסְתַּמֵּר* the *Harlot* publicly knowne and noted so to be in all *Iericho*. And it is said (though *Apocriphe*) a *Victualer* cannot be without sin, *i. e.* hardly; for did they not sometimes chop away a good conscience for money, and bid drunkenesse welcome. they could hardly pay their Rents, and yet the Profession it selfe is not to be annihilated, nor all condemned that are of the Profession. For my owne part I do not doubt, but Inns and

Vse 2.

Ale-houses will afford some soules for Heaven at the last day.

Let me in the next place give a caveat that none abuse this doctrine to licentiousnesse; for albeit there is good use of Inns for refreshing of the wearied traveller, yet there is little use of them for the Towns-man and homedweller. Necessity requires there should be some, and a competent number, especially where are great thoroughfares: but it is *excesso* and *drunkenesse* that causeth so mighty an increase, that like *Hidraes* head, when one is cut off more ariseth in the roome; the *Philosopher* did sometime say that where there be many *Physicians*, there be many diseases: So where are many *Victualing* houses usually there are many drunkards, in which respect authority had done worthily to restrain many, destroying the nests that those birds may not with their breed taint the country.

In the *Mystery* the *Inn* is the *Church Catholik*, into which our Saviour brings those he meanes to save. But first consider we, *the Church is like unto an Inne*, and that in these respects.

First, An *Inne* is a place *licensed* or made to be so: It is not an *Inne* as it is a house; So the Church it is selected and called from the rest of the world, it is licensed by God to have the Word and Sacraments, *Numb. 23.9. Ioh. 15. 19. Mat. 10. 5. Rom. 3. 2. & 9. 4. 1 Tim. 3. 15. Ps. 147. 19. 10.*

Secondly, An *Inne* stands in some open place and is obvious to all passengers: It hath a *signe* also (usually) if it be an *Inn*: So here the Church is a *high hill*, and in generall the *Crosse of Christ* is the *signe*, *Ioh. 16.* or the *burning bush* *Exod. 5.* In particular this *Inn* is to be knowne by the Profession of the truth and administration of all essentials necessary to Salvation, *Act. 2. 42. Isa. 2. 2.* And in this respect it is said to be *visible* and like a house set upon a hill: *Visible* I say *Potentia*, though not alwaies *Actu*, simply in it selfe *visible*, though in some other respect to

Est enim s. alubun Ecclesia, que in itinere mundi lassatos, & sarcinis delictorum decessos suscipit vententes, ubi deposita onere peccatorum viator lassus reficitur, & refectus alubri pascua reparatur, Chrysostomus in loc. Ita Augustinus Tom. I. contra Pelagianos Hypo. 1. 3. Mat. 5.

us invisible : An *Inne* cannot be discerned in a great mist or darke night ; nor by a blind man : so in time of persecution (as when the Church was faine to flye into the wildernesse) or when men have through feare or anger weakned their sight. It is not discerned by us : So *Eliab* could not see a Church, when God had 7000. there.

Thirdly, It is like unto an *Inne*, it being both *spacious* and *specious* ; It is large and faire, so usually *Innes* are, *Numb.* 24. 5. the *utermost parts of the earth* are given *Christ* for his possession, (whence it is called *Catholicke*) And the beauties of holinesse; though to looke on the outward face of it, It may say as *Naomi* of her selfe, call me no more beautifull, &c. *Ruth.* 1 20.

Fourthly ; as an *Inne* is an house well furnished with all provision fitting to entertaine all guests and passenges ; so is the Church, *Isa.* 25. & 55. 1. here is wine, milke, bread, water, oxen and fatlings killed, &c.

Fifthly ; an *Inne* is a place of safety ; so is the Church, *Isa.* 4. 5, 6. *Zach.* 12. 3. *Mat.* 16. here is a shadow and sweet refuge against all dangers.

Sixtly, it is a place of great resort, multitudes frequent it, as they do an *Inne* : therefore it is said to be a Generall Assembly. *Heb.* 12. And there are many which shall come from the East and West, *Matth.* 8. and sit downe with *Abraham*, &c.

Seventhly ; there are in an *Inne* of all sorts ; All company comes in : Noble, ignoble, high, low, good and bad ; so in the Church, *Gal.* 3. 28. *Acts.* 2. 5. & 10. 11. *Matth.* 13. *Rev.* 7 9 there is in it a mixt company all sorts included.

Eighthly ; in an *Inne* there are many distinct offices, and all for service : so in the Church, *1 Cor.* 12. 28, 29. *Rom.* 12. 6. *1 Pet.* 4. 14. *Ephes.* 4. 7, 11. Yea, *Kings* and *Queenes* are nurcing *Fathers* and nurcing *mothers*. Every one must serve the common good of the Church, and endeavour its peace, *Psal.* 122. 6.

Ninthly ; Disordered persons may by no means be
L 2 tolerated

Rev. 12 14.
Ira 26. 20.

Cant. 6 4, 10.
Ira 122 3.
Cant. 4 4, 7.

Ira. 2 3.

1 Cor. 9. 19.

Ira. 49. 23.
Marks. 10. 43.

tollared in an *Inne*; no more in the Church, see *Dent.* 23. 17. 1. *Cor.* 5. 1, 2. *Ephes.* 5. 3, 5. *Math.* 18. 17.

Tenthly and lastly, (not to insist on more Particulars) Travellers leave their *Inne* in as good estate, yea somewhat better then they found it, so should we the Church after our decease. *Acts.* 20. 28, 29. 2 *Tim.* 4. 5, 6.

vse

If the Church be as an *Inne*, why are we backward to resort unto it? having travelled the whole weeke before in the workes of our particular Callings, me thinks we should be willing when the Lor's day comes to take up our *Inne* for rest. The kingly Prophet *David* longed for this place, *Pf.* 84. 2. Yea the remembrance of that rest put life into him, when by reason of his travell he was at the point of fainting, *v.* 5. 6, 7.

And why preferre we a blind alehouse, before so spacious and faire an *Inne*? what noble spirit doth thus? especially considering the good entertainment may here be had, read *Isa.* 55. 1, 2, 3. there is the best provision and best usage.

Doct.

Secondly observe, *Whom Christ meanes to save, he brings into the Church.* See *Acts.* 2. 47. *The Lord added to the Church daily such as should be saved.* So *Ephes.* 5. 23. Christ is said to be the Saviour of his body; Now the Church is the body of Christ, therefore none are saved but the Church, (*i.e.*) none but such as are joynted to Christ, and become members of his body.

Gen. 7. 23.

1 *Pet.* 3. 20, 21.

This was figured by *Noahs* Arke: All that were preserved were within it; As for those without, no gold could buy their preservation, no holes hide them, no hills helpe them, nothing in the world, nor the world it selfe could save them: And it was signified to us by the covenant made betwixt *Rahab* and the spies; all within her house should be preserved, but those without, (though her owne kindred,) should perish. *Iosh.* 2. 18.

Hence was it, that the Apostles were willed to stay divers yeares in some places, preaching to them the Gospel, for that God had many soules to save, who by these

these meanes were to be brought within the compasse of the net, *Acts. 18. 10.*

And no marvell; For Christ reigneth onely in the Church of God, *Micha 4 7.* without the Church the Diu-ell ruleth; The incestuous person being cast out of the Church of *Corinth*, was delivered up to Sathan, *1 Cor. 5. 5.* so was *Hymeneus* and *Alexander*, *1 Tim. 1. 20.*

This first makes against Univerfall Election and salvation (which was *Origens* error) but that doctrine plucks up the pale and inclosure, and layes all common to the wildernesse, and is full of all absurdities.

It serves next to discover to us the miserable condition of such, as either are not brought within the pale of the Church (as *Pagans* and *Infidels*) or else being once within the pale keepe not within, but get out againe.

Some wilfully skip over, as *Familists*, *Brownists*, *Anabaptists* and such like: These with *Cain* leave the presence of God, and fly into the land of *Nod*, a receptacle for fugitives, *Gen 4. 16.* And is a withdrawing to perdition, *Heb. 10. 25. 39.* And of these we may say as *1 Iohn. 2. 19.* *They went out from us, but they were not of us; for if they had bene of us, they would (no doubt) have continued with us: but they went out that they might be made manifest that they were not all of us.*

Others are cast out of the Church, and justly excommunicated by reason of their evill deeds (as *1 Cor. 5. 5.*) which sentence is the fearfullest that by man can be inflicted: Other sentences condemne us in our bodies, goods, or liberties; but this declares us to be of the community of the ungodly, and ejects us out of the society of the faithfull: Yea so long as we remaine obdurate, it doth not onely cast us out of the *Church militant* on earth, but out of the *Church triumphant* in Heaven, *Mat. 16. 19.* and therefore to be feared above any other sentence if deserved justly.

A man indeed may be cast out by such as are usurpers in the Church (so some *Popes* have excommunicated *Princes*)

Reason.
Luk. 133.

Vse 1.

Vse 2.

and sometimes for well doing, not for ill: as *Iohn 9. 35.* Our Saviour armeth his Disciples against such thunderbolts, *Iohn 16. 2. futurum erat* (saith Saint *Austin*) *ut foras emitterentur cum illo ab eis qui esse nolint in illo, qui non possent esse sine illo.* It should come to passe that they should be cast out with him, by them, who would not be in him, nay by them that could not be without him. In this we should not grieve but rejoyce, seeing we are members of his body, and made partakers of his sufferings.

Vse 3.

Next, it would be worth the while, if we would examine whither we are within the Church, and true members of it: This we may know by the agreement which is betwixt us and it: *As is the mother, so is the daughter*, as is the head, such are the members of it.

The Church (you know) is *holy* and *Catholike*: So if thou beest a true member of this Church, *Holy* is thy *Christian name* and *Catholike* thy *Sir-name*: Holy thou must be, in it shall dwell nothing unholy or that doth defile, and thy obedience must be to the whole Law of God; which only prooves thee to be a good Catholike.

I know that as the *mothers*, *1 King. 3.* pleaded for the *living child*, saying *it is mine, and it is mine*; so the children now plead for the mother, whither the Church of *England* or the Church of *Rome* be the true Church, and in which of these, salvation is probably to be found is a hot dispute betwixt us and Papists: but so fully and learnedly determined by that most reverend Father in God the Lord *Arch-Bishop* of *Canterbury* in his conference with *Fisher*, that no more remains to be said of that point.

Vse 4.

Blesse we God that we are within the pale of the Church. *Noah* desired for his son *Iaphet* when he blest him, but this, *that God would perswade him to dwell in the tents of Sem*: this place is like that house of perfumes wherein the Virgins were kept many daies, and purified before they

they came into *Ahasuerus* his presence, *Esth.* there so often it is called, the *kingdome of Heaven*, because it is the Gate of Heaven and inlet therunto; we being in it, made fit for Heaven through the Word and Prayer.

And let us blesse God for that we are brought out from within the pale of the present *Romish Church*, and delivered out of the belly of it as *Jonas* was out of the belly of the whale; in which Church though there be a possibility of salvation (for some) yet no faire probability as is in the Church wherein we live: Surely God is willing to save us who hath hether brought us: Why hath he done all this for us (as the wife of *Manoah* said to him) *Judg.* 13. 23. if he were purposed to slay us? Happy we if we knew what belonged to our peace in this our day.

And tooke care of him.]

Text.

ἡ ἐπιμέλεια αὐτοῦ. As this *Samaritan* had undertaken the cure, so he doth it with care. Truth it is,

All ought to be providently carefull of what we undertake within the compasse of our calling, whatsoever our hand findeth to do, we must do it with all our might, *Eccles.* 9. 10. read *Pro.* 6. 6, 7, 8. & 27. 23 & 30. 13. *1 Cor.* 7. 32; 34. *1 Cor.* 11. 28. *1 Tim.* 5. 8.

Doct.

Wherefore such misse it much, as are carelesse in their particular callings under pretence of Religion, and works of Piety. *S. Pauls* rule is, so to labour as that we be not chargeable unto others, *1 Thes.* 5. 11, 12. And he tells us plainly that who so provides not for his Family hath denied the Faith and is worse then an Infidell: How this Provision can be made and no care taken, I cannot conceive.

vse.

1 Tim. 5. 8.

Object. But *Mat.* 6. 31. *μήτιν ἐπιμέλῃσθε*, saith our Saviour, take you no thoughts, and *Phil.* 4. 6. *μηδὲν ἐπιμέλῃσθε*, be carefull for nothing: no worldly care then it seems is allowed unto a Christian.

Resp. There is a twofold care, *Solicitudo diligentie & dissidentie.*

A *Care of diligence*, this is called, *cuidati*, and a *care of dissidence*, *negligentia*; the former of these is *Regular*, well confined and kept within the bounds of moderation: And is described to be, *An act of wisdom taking up the understanding faculty* (especially) whereby after a man hath rightly judged what he ought to doe, and what not, he with more or lesse intention of mind (accordingly as the nature of the thing requireth) is provident to finde out, and diligent to use all lawfull meanes that may further his desires, expecting the successe from God with a contented spirit. This care is honest and warrantable, no where forbidden but every where commanded and commended 2 *Cor.* 11. 28.

The latter of these is *Irregular* and ariseth out of a distrust of God and feare of wants: It is a cutting, dividing, distracting care, nor will it suffer it selfe to bee limited within the bounds of Christian moderation; but causeth a man over-eagerly and inordinately to pursue his desires, perplexing himselfe likewise with fearefull thoughts about the successe. And this care is still blamed and in Scripture condemned, and the care that is spoken of in the former Texts.

Doct.

As all ought to be carefull of what they undertake within the compasse of their callings, so especially those who have undertooke the looking and providing for, of impotent and diseased persons. Such in a speciall manner are to have a care over their cure and charge.

The life of man is deare to him and of great worth, *Skin for skin and all a man hath will he give for his life*, *Iob* 2. 4. *Salomon* calls it *animam pretiosam*, the precious life, *Pro.* 6. 26. And so it is both in it selfe being rationall and so excels that kind of life which the irrationall and sensitive creatures live (And yet *anima Muscæ est Sole prestantior*, the sensitive soule of a Fly is more excellent in nature then the glorious Sun) As also in regard of Use. For,

I. GOD

1. God hath glory by it; *Non enim sepulchrum*, saith *Hekiah*, *Isay. 38. 18, 19.* The grave cannot praise thee, death cannot celebrate Gods glory, *Vivens, vivens, ipse celebrabit te*, The living, the living, they shall praise the Lord.

2. The Church and Common-wealth have benefit by it: Saint *Paul* confesseth of himselfe, that he aboad still in the body for the good of the *Philippians*, *Phil. 1. 24, 25.*

3. Much good and profit comes to a mans selfe hereby; For first the Person of man is preserved in its *esse* or being by it, through the personall Union of soule and body which otherwise would be dissolved. Secondly, through it we become capable of comfort here: By the blessing of life other good things become blessings to us (under God) All the comforts of this life are nothing to a dead man; In which respect *Salomon* saith, *A living Dog is better then a dead Lyon*, *Eccles. 9. 4.* Thirdly, by meanes of it we come to be made partakers of the *joyes* of a *better life*; whilst we do imploy it in working up of our salvation with feare and trembling. Every way then life is a pretious thing; now if we thinke our selves bound to preserve a Jewell of our Neighbours committed to our care and trust, then the life of our neighbour much more, which being farre more pretious.

And as life and health is pretious in it selfe, so with much ado it is hatched up and preserved: The life of no other creature is subject to so many dangers, outward and inward; nor sooner overthrowne then mans: It is like a brittle glasse full of pretious liquour, a small knock breakes all: Or like a watch consisting of many wheelles and gimbals which every day must be wound up and kept in reparation; by meate, drinke, sleepe, exercise, &c. Often it gathers dust and growes fowle and then the hand of Physick is employed to cleanse it, which if it be not carefully done, all falls to peeces presently;
The

The body drops asunder and here lies a pin and there a wheele, here one bone and there another, till the exquisite workman who first made it, takes it again in hand to repossess it and reunite it.

Vse

Therefore let *Physicians, Surgeons* and such other as have undertaken cures, consider what a charge is committed into their hands; and beware how they commit the health and life of their Patients unto the Apothecary or his boy. Life is more precious then so; Physicke should be taken *cum custodia*, so likewise administred and given.

This might likewise be applied to *Overseers of the poore* in Parishes, whose care should be that nothing necessary be wanting to impotent and diseased persons: as also to such as are keepers and tenders of sick: But I leave the prosecution to your private meditations and come from the *History* to the *Mystery*.

So this sets forth unto us the great care that our Saviour (that true *Samaritane*) tooke for mans Salvation,

Doct.

*While he was upon the Earth he was full of care and tender-
nesse for our soules welfare.*

Our Saviour makes this care one speciall note of difference, betwixt himselfe and hirelings, *John 10. 12, 13.* And he did notably shew it in each part of his office of *Mediatorship*: As in his *Propheticall, Priestly* and *Regall function*, in none of which was wanting any care.

As our *Prophet*, he carefully revealed the whole wil of his Father to us (so farre as concerned our Salvation, *John 15* 15. and 17. 8.) He went about from place to place doing good, preaching the Gospell, working of miracles. *Act. 10. 38.* Inasmuch that the people who sat in darkness (aw great light, *Math. 4. 16.* And as thus in generall; so in particular distributions according to the severall estates, and secret demands of each ones particular condition, so as that each passage of the word was exactly furable therunto; wherby

whereby he manifested that his care reached unto particular men: Some were *broken hearted*, them he *bindeth up*: Some *Captives*, to those he proclaimed *liberty*: Some *mourners*, for them he had *beauty*: Some *bruised reeds*, *smoking flax*, these he did so carefully tend, as that they might not be *broken* nor *quenched*, altogether, he was careful that *Judgement might be brought forth into victory*: He had provision for any want: medicine for any disease; comfort for any distress; answer for any doubt; direction for any difficulty; ready at hand as occasion should require. There is no estate wherein a Christian can be set: but the abundant care of Christ towards him is magnified in the Gospel.

Looke we upon him in the discharge of his *Priestly function*, there we shall finde no care wanting, neither in *offering up sacrifice*, and *oblation*, nor making *intercession* (for in these two acts the Priesthood of Christ consisted) by the former he satisfies for the debt of man, which debt was two fold. 1. *Active*, in doing the duties of Gods Law (which we were bound unto as wee were Gods *Creatures*.) 2. *Passive*, in suffering willingly the penalty of the Law, (and this we owed unto God as we were his *Prisoners*.) In both these was Christ very observant; and for both made exact, and punctuall payment. *Mat. 3. 15. & 5. 17, 18*, Not one ceremoniall type remained to be fulfilled, as *S. Paul* to the *Hebrews* at large sheweth. Assoone as ever he was borne he began to pay and fill all those *water pots*, *Ioh. 2*. No sooner doth *S. Mathew* speake of his birth, but one vessell is filled strait. *Mat. 2. 23*. and that was *Esais measure*. So *Math. 2. 17*. there was a *measure* of *Hosea* filled, *Hos. 1. 1. & Math. 2. 6*. there was a *vessel* of *Michaias* filled. *Mich. 5. 2. & Mat. 2. 17*. there was a *vessel* of *Ieremiabs* filled. *Ier. 31. 13*. Wheresoever he went he was filling as *Mat. 2. 23*. whatsoever he *spake* was to fill up. *Mat. 13. 35*. when he *spake* now, it was to fulfill also. *Act. 8.*

Isa 61. 1, 2, 3.
Luk. 4. 18.
Isa 42. 3.
Mat. 12. 20.

35. whatsoever hee *did* was to fill-full, *Mat.* 21. 5. whatsoever he *suffered* was the like, *Ioh.* 12. 38. & 15. 25. And at his death he *fulfilled* all, *Mat.* 26. 56. and gave not over till all was *finished*. This may appeare by that of *Paul*, *Col.* 2. 14. for how could the bond have beene cancelled had not the debt beene paid? So *Rom.* 8. 3. 4. And in these respects he is said to be the *holy one*, and the *just one*, *Acts* 3. 14. & 4. 37. & 2. 27. and a *Lamb without spot and blemish*, *1 Pet.* 1. that *taketh away the sins of the world*, *Ioh.* 1. 29.

As for the other act of *Christs Priest-hood*, his *Intercession*, he was no way wanting in that neither: See his care in that *Prayer* of his, *Iohn* 17. and in the very time of the *Sacrifice*, whilst it was hanged up, *Luk.* 23. 34. Now that he sits at Gods right hand, his care is not lessened. See *Heb.* 7. 25. *9. 24. Rom.* 8. 34. *1 Ioh.* 2. 1.

Lastly, If we look on him in the discharge of his *Regall* or *Kingly office*, in the exercising of those kingly duties which belonged to his regall function, we shall find his care was no way wanting.

First in the gathering of his *subjects* to himselfe, by his Word and spirit, *Isa.* 11. 1, 12. *Ioh.* 10. 16.

Secondly, In *governing* those he hath gathered. 1. In *ruling* of their hearts and leading them in the way, *Iohn* 10. 3, 4. *Isay.* 30. 21. *1 Pet.* 2. 9. *2 Pet.* 1. 3. *1 Cor.* 1. 48.

Next in *protecting* or *succouring* of them in all temptations, *Heb.* 2. 17. *Iohn* 16. 33. *1 Cor.* 10. 13. *Phil.* 4. 19 *Rom.* 15. 4.

Thirdly, In *Execution of Justice*. 1. Towards his *owne Subjects*, in *justifying* and *acquitting* them, *Rom.* 8.

And also in *distributing of Rewards* amongst them, *Ephes.* 1. & 4. 1. 2. Towards his *Enemies*, confounding their *Projects*, holding up his kingdome in the midst of their malice.

2. Their

Psal. 121. 4.
Mark. 4. 38. 40.

2. Their *Persons*, so that not an enemy was left subdued. Not *Sin*, 1 *Cor.* 15. 17. Not *Death*, 1 *Cor.* 15. 54. Nor *Hell*, *Revel.* 1. 18. Nor *Satan*, *Colos.* 2. 15. Nor the *World*, *Ioh.* 16. 33.

The Use of this is, first to informe us of the worth of the soule and the excellency of Salvation: Were it not a rare and a pretious thing, would Gods owne Son have come downe from Heaven, and himselve personally tooke the care therof? Had it not bin of great worth, would he ever have undertaken such a peculiar charge, 1 *Pet.* 1. 10. And yet we neglect so great Salvation. We have a care to preserve a plant from withering, a beast from perishing, a body from dying, and count of them who have care and skill this way; but who esteemes or accounts of that care which keeps a soule from damning: The more grace we have, the more shall we be taken up with the contemplation of this subject and with the continuall study and care after it.

It should teach us dependancy upon Christ for life and for Salvation. *Paul* was not ashamed of *Persecutions*, because he knew *whom he had beleevd*; he doubted neither of his care nor power, and therefore committed his soule unto him against the last day when all forsook him, 2 *Tim.* 4. 16, 17, 18. And surely want of consideration of the care of God and Christ is the ground of all diffidence, *Matth.* 6. Why do men trust in themselves and friends, but because they rest assured of their care and good-will towards them? Did men rest assured of the care of Christ, and compare his affections with other succours, they would rather choole to build their hopes and assurances on him, hence it is that Saint *Peter* useth this as an argument; *Cast your care upon him, quoniam ipse cura est de vobis*, for he careth for you, 1 *Pet.* 5. 7. A right Judgement of Christ would help us to imploy our Faith in any condition wharsoever, be it never so hard, as 1 *Sam.* 26. 10, 11.

While

Vse 1.

Vse 2.
2 *Tim.* 1.

While David had Faith in Gods Providence, he could say of Saul, *The Lord shall smite him, or his day shall come to dye, or he shall descend into the battaile and perish; Absit mihi a Iehovah, God forbi that I should stretch forth mine hand against the Lords annoynted.* But when he once began to doubt of Gods care and providence, then he said, *Tandem absumar die una per manum Saulis, Surely I shall one day perish by the hand of Saul,* 1 Sam. 27. 1. Seetherfore that we get Faith in Gods Providence, as well as in his Promise; and feare not any of our adversaries or their malicious practise against us, they shall never hinder us of salvation, *Psal. 23. None shall be lost that are under his hand, Job. 10. 29.* It is Gods command that he which hath received a calling should waite upon his calling: Go then boldly to Christ (thou that art of a drooping spirit) beseech him to continue his care over thy poore soule: It is of his fold, beseech him not be absent when the wolfe commeth: Be not thou wanting to thy selfe, and rest assured he will no way be wanting unto thee, 1 Pet. 1. 13.

Object. But I am weake, my finnes are many: How should he take care of such a wretch as I am?

Resp. What was in this wounded man to move this good Samaritane to take this care of him, but compassion in himselfe and misery in the object? This is it that puts on Christ, and causeth him (as it were) to turne *Projector*, which way to shew mercy and do good: So *Hes. 11. 8.* The Lord there sets himselfe to study and contrive mercy for his people, gathering together his thoughts of mercy to conquer their finnes, which they in pride, as it were, did set up to pose his Covenant.

Object. But though he hath taken this tender care of the Salvation of poore sinners, will hee doe so still?

Resp.

Resp. He is *Iesus Christ*, *heri & hodie*, Yesterday and to day and the same for ever, *Heb. 13. 8.* there is constancy and continuance in this his name; his mercies endure, his compassions fade not.

Object. But he is now in Heaven, how then can he take care?

Resp. He is so, but there he is our *Advocate* and practising for us in that Court,

Secondly, he hath made *preparations* and *provisions* for the future for us.

And on the morrow when he departed, &c.

This good Samaritane could make no long stay upon the Earth, but as he tooke care of his *Patient* while he was present with him, so now being to depart he commends him to the care of the *Host*, with whom he leaves mony to supply that distressed mans necessities, and withall gives speciall charge that he be well lookt unto, promising to pay at his returne, what ever (above that he left) should be laid out.

And on the morrow.]

(To handle the words as they lye in order.) The time when he departed is here exprest: It was no long stay he made in this same Inn: So soone as conveniently he might, he departed thence. From the *History* first observe,

Visiting houses are not for residence of Travellers; guests are to make no longer stay at such houses than urgent occasion requires (with the spies) in the morning they must be gone at furthest, *Ios. 2.*

Such then as sit from morning to night, from day to day, yea from weeks end to weeks end, tipling and gaming, turne the lawfull use of *Inns* into abuse: To prevent which officers should make conscience of their duties, and see that

Text.

Vers. 33.

Text.

Prima dies fuit dies passionis, altera resurrectionis.

Quis est ille alter dies nisi forte ille dominice resurrectionis, de quo dictum est, hic est dies quem fecit Dominus, Ambr. in loc.

Doct.

Vse.

that such disorders be reformed, we having the edge of the sword of Justice backt by laws and wholesome statutes; So the poore that are, would be better provided for in most Parishes, and the increase of poore much abated, if the penalties imposed, on such disordered persons, by the Statute, were duely required and inflicted.

Myst.

Mystically, the departure of this *Samaritane* from the *Inn* teacheth us,

Doct.

Christ made no longer stay upon earth, then needs must.

Reason

For, 1. His Kingdome was not of this world, as he himselfe voucheth.

2. He had businesse else where, *Ioh. 16. 7.* It was expedient that he left the Church on Earth (in regard of carnall presence) and that for us, not for himselfe, first to open Heaven for us, *Heb. 10. 19. Ioh. 14. 2. & 10. 20. Ezek. 44. 1. Ephes. 2. 6.* Next to send the Holy Ghost unto us, *Iohn 16. 7.* Had he not left the Earth, the Holy Ghost in such a measure had not bin sent nor given, *Iohn 7. 30.*

Lastly, That he might lead captivity captive, *Ephes. 4. 8.* and so make a perfect triumph over those spirits whom he had conquered on the crosse, *Col. 2.*

Vse.

The doctrine of the bodily presence of Christ in the Sacrament, taught and maintained by *Papists*, cannot stand with this now delivered; what businesse hath he now upon the Earth?

Object. But *Mat. 28. ult. I am with you to the end of the world?*

Resp. True, Spiritually, by the assistance of his Spirit: What is this concerning his corporall presence, which is in the Heavens, and there must be contained till his coming unto Judgement.

Next

Next conclude we hence, if it were no place for him who is our Head, then it cannot be any place of continuance for us who are his members: We, so soone as we have finished our course, must depart hence too. It shall be our wisdome then so to thinke, and accordingly prepare. Say not with *Peter*, *It is good for us to be here, let us build here our Tabernacles*; But say and judge with *Paul*, *If wee heere had onely our hope, wee were of all men most miserable.*

Vse 2.

And while we are here let our hearts be in Heaven, our affections, longings, conversation, as we are willed, *Colos. 3. 1.* Like a wheele (saith *Hilary*) which though it continually roule upon the Earth, yet it hath its greatest part from of the Earth. You see in nature every member will have recourse to the head, because that gives life and motion to the rest of the body: So seeing Christ our Head hath left this world, and is now in Heaven sitting at the right hand of God his Father, let us desire to be with him: And when we see death comming towards us by the harbingers that go before (as aches, pains, sicknesses, gray-haires) let our spirit revive within us, as old Father *Iacobs* did, when he saw the Chariots and Horses that his son *Ioseph* sent for him to come into *Egypt*.

Vse 3.

Lastly, If we would find Christ indeed, seek him not in this world nor in the things of this world, in so doing we seek the living amongst the dead, *Surrexit non est hic, He is risen, he is not here.*

Vse 4.

He tooke out two pence and gave them to the Host.]

Text.

Here you see what is left to supply this mans wants and need, and with whom he left it, with the *Host*. That I note from the letter of the *Parable* shall be this,

Money at an Inn beares the mastery, that makes welcome: What *Salomon* saith of it in the generall, is most true in this

Doff.

this particular, *Argentum respondet omnibus*, money answereth all things, Eccles. 10 19. This cauteſh attendance, furniſheth the Table, fills the Cup, opens Locks, commands all, yea Conſcience it ſelfe many times not excepted; that in an *Inne* is at the beck and command of money A point ſo evident that it will ſeeme time miſpent to ſtand upon any long or large confirmation of it. Therefore for Uſe.

Vſe 1.

Eccleſ. 6.

It may be our wiſdome to diſtinguiſh betwixt *Alcohol-friendſhip* and *true friendſhip*. There no longer pay, no longer play: Friends there, are well read in *Theogues*, They ſeeme with the tongue to flatter all, but in their deeds they love none at all, they are like *Ariſtorles* fallations and falling Starrs; *Videntur & non ſunt*. It is the monny they are friends unto; while that laſts they will be as thy ſelfe and at thy ſervice, but if that be gone thou ſhalt find them faile thee, as *Pompey* did *Cicero*, to whole houſe *Tully* flying for ſafe-guard of his life, *Pompey* ſlipt out at a backe doore and would not be ſeene: Three things onely continue them, *Much ſpending, little aſking, and taking nothing at all from them.*

Myst.
Doct.

Stabularij ſunt illi quibus dicitur, Ite in orbem univerſum & predicate Evangelium univerſe creature, Amb in loc.

In the *Mystery*, The *Ministers* and *Pastours* of the Church are this *Hoſt*.

So they are in regard of their *Authority* in the Church (though not over the ſoules and conſciences of any in the Church, yet) therin they have rule and command, as an *Hoſt* hath in an *Inne*: In which reſpect they are ſaid to be *Masters* of the *assemblies* Eccleſ. 12. 11. Yea *Princes* of the *Congregations*, *Iſa.* 43. 28. And to have the *overſight* thereof, *1 Pet.* 5 2 and the *Rule*, *Heb.* 13. 17.

But beſides this generall take we notice of ſome more ſpeciall reſemblances (whence Gods *Ministers* may ſpell their duties.)

1 Tim 3 2
Tit. 1. 6, & 16

If we conſider what Saint *Paul* writeth to *Timothy* and *Titus* concerning a *Ministers* qualifications we ſhall find them every way fitted for ſuch a calling

calling; Every one you know is not fit to be an *Hof*.

First, He would be no *Youth* that keeps an *Inne*, it is requisite an *Hof* should be staied and grave: So a *Minister* he may not be *rebutos*, a novice, one new entered (as it were) into the Schoole of Christ: In which respect under the Law we find, that only such as were of thirty yeares of age were admitted to serve in the *Tabernacle* and *Temple*.

2. An *Hof* would be a man of an *unblameable* life and conversation. So should a Minister: A Scandalous person is not fit for that holy function. S. *Paul* to *Titus* willes he should be *anupatros* & *inculpatus*, one against whom no just exception can be taken. None of *Arons* sons or seed who had any blemish in them, might come neere the vail, nor stand before the Altar, nor once presse to minister before the Lord, *Lev. 21. 17.* the sacrifice smells of the hand that offers it.

3. An *Hof* may not be *wayward* nor selfewilled, but of an *affable*, *courteous* and *pleasing* carriage: such must Gods Ministers be, not *indidus* *front*, inflexible and *stubborne*, but *humilis* *modest* and *gentle*, passing by some injuries for peace sake, endeavouring to give all good content that may bee; and so far as may stand with a good conscience, *1 Cor. 9. 20. 22.* *1 Cor. 11. 1.*

4. An *Hof* may not be a *wine-bibber*, or *pot-companion*; drink he may to his Guests, and with his Guests; but not quaffe, nor sit by it. So Gods Ministers may not bee *inopius*, given to wine, under which one kinde, all other kindes of that nature are forbidden. He may use that creature for his necessity; as *1 Tim. 5. 23.* *Prov. 31. 6.* Yea and for delight too, *John. 2.* but he may not sit at it till he be inflamed by it, *Isa. 5. 11.* nor suffer his heart to be oppressed thereby, and he made heavy for holy duties, *Luk. 21. 34.*

5. An *Hof* may not be a fighter nor quarreller; nor may Gods Ministers. No fighter; *inimicus* (saith S. *Paul* to *Timothie*) *alienus a pugna*, a jurgys. *αντιπαρστης*, no

1 Tim. 3. 9.

rebutos est novus per platurus & Ecclesie i ficius, quales erant catechumens.

Tit. 1. 6.

Tit. 1. 7.

1 Tim. 3. 3.

1 Tim. 3. 3.

Tit. 1. 7.

1 Tim. 3. 3.

striker, 'saith the same Apostle to *Tim*; his duty is to heale wounds not to make them.

Tit. 1. 7.

6. A *Host* would not be *covetous*, nor greedy of gaine, for then he would chop away a good conscience for money. This vice as ill becomes a *Minister*, and therefore required (by the Apostle) as a necessary qualification in him, that he be ἀφιλαργυρος no lover of money, μηδ' αἰσχροκεδής nor given to filthy lucre, this ill becometh any, much lesse a Minister. Thou o man of God fly these things.

1 Tim. 3. 2.

Tit. 1. 8.

7. An *Host* must be *harborow*, ready to lodge and entertaine strangers. This in a speciall manner is required of a Minister, he must be φιλόξενος, a lover of hospitality, as hath beene a ready shewed, *vers.* 3. 1.

Tit. 1. 8.

8. An *Host* would be a lover of his good *Guests*, these should have the best respect. So must a Minister be φιλόκαμος, a lover of good men, all should be respected, but such as honour and feare the Lord should be preferred by him.

Tit. 1. 8.

9. An *Host* would be *wise, just, holy, temperate*; And all these (which time will not suffer to speake of particularly) are required of a Minister: He must be σωφρων a man of a sound mind; And δίκαιος a just and righteous person; giving every one their owne: and ἅγιος a holy person: For God will be sanctified in all that come neere him: and he must be ἐγκρατής, a continent or temperate person, one that must master himselfe and his appetite, and not suffer any inordinate lust to beare sway in him.

1 Tim. 4.

10. To conclude, an *Host* must be *watchfull, and give attendance*. This *S. Paul* requires of *Timothie*, ὥς ἐς ἥμερας πρός ἐχ, dum venio attende. And so of every other Minister who is willed to be νηφάλιος, watching even as the *Host* watcheth for a guest to invite him in, and then attends on him and sees that he hath all things fitting; so Ministers for soules, *Heb.* 13. 17.

Vse.

Hence you may inferre the necessity of the Ministry;
Every

Every one of us being as *Travellers* and strangers here on Earth and too too often benighted; the shadow of death and darknesse being stretched out upon us before we be aware.

In such a case who would not thinke it a great part of his happinesse to light upon a good *Inn* and *Host*, at whose hand hee may find good usage? So in a darke tempestuous night, when the snares of death do compass us, and horreur of conscience hath seized on us, no mens feete shall be more beautifull to us then these mens, whose face in the day of prosperity we will not know.

But wee beseech you bretheren know them which labour amongst you, and are over you in the Lord and admonish you: and see

1 Thes. 5. 12.

First, That you esteeme them very highly in love for their worke and callings sake. It may be (as *Plato* was wont to say of his Master *Socrates*) they are to looke upon, like the Apothecaries gally pots, which on the outside have Apes, and Owles, and Satyres on them but I must tell you, within they have pretious drugs for diseased persons, which every one will covet in time of need.

2. As they welcome you, so take you heed of grieving them, *Heb. 13. 17.* For that will be unprofitable for you; little care hath the *Host* to visit such a guest; rather glad when the house is well rid of him and the cost cleared.

3. Reward them; The *Host* is well payed by an honest Guest for all his paines; all charges are honestly defrayed, and the *Host* thanked for his good entertainment at departure. So in this case it should be, *1 Cor. 11. 13, 14.* We owe them much: how much? our goods, *Gal. 6. 6.* our eyes, *Gal. 4. 15.* our selves, *Phile. 19.* our lives, *Rom. 16. 4.* In former ages Guests were better paymasters then now they are, they would discharge what was owing, and be bountifull to the *Host* and house besides

but now wee depart away out of our *Inn*, and leave all on the score.

4. Give good testimony of them unto others: so doth the good *Guest* of a good *Host*, *Rom.* 16. 23. 2 *Iohn.* 1. 3. If ever you had received any good by Gods Ministers, you would assuredly give a good testimony of them, as we read that plaine man did, 1 *Cor.* 14. 24, 25. & *Acts.* 22. 11.

Hag. 2. 12.
Mal. 2. 7.

5. Enquire of them as the traveller doth of his *Host*, about the way wherein you are not well acquainted. So *Ier.* 6. 16. Thus did the Disciples of our blessed Saviour frequently, *Mark* 4. 10 & 7. 17. & 10. 10. *Iohn.* 9. 3. So the *Corinthians* of S. Paul, 1 *Cor.* 7. 1, 10, 22.

Deut. 12. 9.

6. Forsake them not: the traveller doth still know his *Host* and *Inn*, and cannot easily be drawne away without speciall cause. In forsaking of thy Minister see thou beest able to approve thy heart to God upon good and sufficient warrant, there is a brand laid on such as do, 2 *Tim.* 1. 15. & 4. 10, 16.

Come we next to consider, *what was left* in hand with this *Host*, The Text saith,

Hee tooke out two pence, and gave, &c.]

Duo denarii
sunt duo Testa-
menta quae ima-
ginem in se ha-
bent eterni Re-
gis expressam,
quoniam pretio
vulnera nostra
curantur. Amb.
in loc.
Vel duo Sacra-
menta: aut eti-
am duplicem
doctrinam Le-
gis & Evan-
gelij, peniten-
tiae & gratiae.
Aret in loc.

By the *two pence*, some understand the *two Testaments*: others the *Word* and *Sacraments*. But wee may safely take the meaning to be more large; and so understand thereby whatsoever gifts Christ hath furnished his Ministers withall, whether they concerne this life, or an other; So S. *Austin* (de *Quest. Evang.* lib. 2. q. 19.) seemes to me to understand the meaning. It is evident enough,

Christ hath entrusted his Ministers with gifts and graces, for the reliefe and comfort of distressed soules, *Mat.* 25. 14.

These gifts are of two sorts; *Spiritual* and *Temporal*. The *Spiritual* are either *Outward*, as the *Word* and *Sacraments*; these are put into their hands, *Mat.* 28. 19. Or *Inward*, as the graces of the Spirit, such as those spoken of, *Eph.* 4. 8, 12.

The

The *Temporal* gifts, we read of in the *Law*, *Dent.* 10. 8, 9. *Lev.* 27. 30. compared with, *Numb.* 18. 21. And in the *Gospel*, *1 Cor.* 9. 4, 14.

Such mistake then, as thinke *Ministers* beggarly and empty fellows. A Bishop (saith *Nazianzen*) is not *ὄνομα κενόν* a vaine and empty name, he is well furnished (if in travelling from *Hierusalem* to *Iericho* he hath escaped the *Theefe*) at least it is intended he should so be. Read, *Matth.* 13. 52. There you shall find he is a *Rich House-holder*, and is able *ἐκβάλλειν* to tumble out of his treasury, *ταῖνα καὶ παλαιά*, things new and old.

Wherefore make use of us, and of those gifts wherewith we are entrusted; For we are debtors to you, (saith the *Apostle*, *Rom.* 1. 14, 15.) You are apt enough to make use of our temporals, but not of our spirituals. When you come into the company of a *Lawyer* or *Physician*, you will be inquiring for your selves, states, children, but the most use you make of some *Ministers* is, to bury a corps; Church (or rather chamber) your wives. Nor let any thinke to do well enough without these, God gives his gifts to us through their hands, *Luk.* 15. 22. *Iohn Baptist* must give water; or *Christ* will give no blood. There is a necessity to wait upon them (though not *Infalibilitatis* yet *ordinis*) if you would have comfort take it from their hands by whom God sends it.

With the two pence a charge is given.

Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

So then, *Beneficium postulat officium*. As speaks the *Lawyer*, so the *Divine*,

Who so receives the gift must discharge the duty, *Numb.* 18. 21, 31. *Luk.* 19. 13. *Mat.* 10. 2, 5. *1 Cor.* 9. 13, 14.

It would be thought on by such as long to be fingring the Churches penny. The *Ministers* reward they love, but care not for the worke; *Opes* they seek, *Opus* they shun. Such

M 4

there

Vse 1.

Vse 2.

Rom. 10. 14.

Text.

Doct.

Vse.

there are too many, who covet rather the *Churches goods*, then the *Churches good*, which to receive and never labour for, is horrible injustice (it being a reward and of right belonging only to such as labour) as our Saviour sheweth when he saith, *The labourer is worthy of his hire.*

Pensate Fratres (saith S. Gregory upon Ezek. Hom. 6.) *quanta damnationis est sine labore percipere mercedem laboris, quanti criminis precia peccatorum percipere, & nihil contra peccata predicando dicere.* Consider Brethren, how great a damnation it is to receive the reward of labour without labour, how great a fault to receive the price of sins, and by preaching to say nothing against sin. See what God saith in the case, *Ezek. 34. 2, 3.*

Amongst others our *Lay-Impropiators* would do well to spend some serious thoughts concerning the point in hand. True it is, some busie *Lawyers* may be found, who question the tenure of *Tithes*, and will be ready to justify *Simon Magus* (as saith our Reverend Hooker. *Pol. Eccles. lib. 5. §. 79. pag. 249.*) There will be alwaies some skillfull persons, which can teach a way how to grinde treatably the Church with *jawes* that shall scarce move, and yet devour in the end more then they that come ravening with *open monthes*, as if they would worry the whole in an instant, yet let these take advice of any who have wrot upon this Argument, yea of him who hath most pleaded for them, who in the *Review of his History of Tithes*, saith thus, *Let him that devines the Churches Tithes and thinks them not due jure divino, thinke of the ancient dedication of them made to holy uses; and how ever they were abused to superstition (as other large endowments of the Church before the Reformation) yet it followes not that they may be profaned by common uses and Laye hands: Consult* (saith he) *with Divines herein:* And withall he tels them what Judgements have followed such appropriations; and wisheth it might be seriously thought on by every *Lay-man* that holds them.

The

The time of the *Ancient Fathers* was free from this corruption, as yet it had got amongst them neither name or being, but what they would have judged of it (if in their daies it had bin) is not hard to conjecture. Read *S. Austins Sermon de reddendis decimis*, there we shall find, *Tithes* are a debt, and he that with-holds them invades another mans goods, and how many men soever dye for hunger in the place where he liveth (not paying his *Tithes*) he shall be counted guilty of the murder before the Triunall seat of the eternall Judge, because he kept that back to his owne use, which was an others. And elswhere he tells us, *That our Righteousnesse exceeds not the Righteousnesse of the Scribes and Pharisees*, if we pay not our *Tithes*, as they did. More of the Judgement of the *Ancient Fathers*, together with the decrees of Councells, inhibiting *Tithes* to bee paid to *Lay-men*, you may read in Doctor *Willers Synops. 3. Cont. quest.* Doctor *Carlson. c. 5. McBurne. cap. 6. &c.*

What is the Judgement of later *Divines* herein is evident enough. Where find we one who hath wrot concerning this *Subject*, but cries out against it, as the blemish of our Church; the bane of our people; for which many thousands in an high degree stand obnoxious to the judgement of Almighty God? Consult with Doctor *Howson, B. of Oxon. in his two Serms. on Math. 22* Doctor *Reynolds on Obadiab, Vers. 5, 6.* who compareth them to *Achan*, and their sinne to that of *Ananias and Saphira*, beseeching all young Gentlemen to keep themselves from that abomination; Citing also *B. Pilkington on Haggai*, who calleth these *Impropriations*, because they be taken away improperly and held from the Church by an improper title.

Read likewise Doctor *Downhams Sermon, 1 Tim. 3. 1.* who prooves their Originall to be *Antichristian*, and them to be without excuse: Now, *Quod initio vitiosum est non potest tractu temporis convalescere.* How

Lay

Ridl view p.
145.

De Decem chor.
c. 12.

Lay-men became owners and possessors of Tythes. See Doctor Field of the Church, Lib. 5. Cap. 59. Pag. 523. And Master Roberts Review of the Gospell, Cap. 11.

Doctor Hall B. of Exceter in his Sermon on Zach. 14. 20. bewails the injurious zeale of these men, whom he aptly describes to be men of vast gorges and insatiable, devouring up whole Churches, and yet the Sepulchers of their throats are open for more, commending to all Impropropriators or Church-Robbers a good Example and Caveat in his Contemp. Lib. 31. On Zernbabbell and Ezra.

Read also (if you please) M. Fentons Sermon of Simonie and Sacriledge: M. Richard Bernard of the Ministers maintenance, M. Eburne on the same Subject, as also his two Sermons on Math. 22. 31. Doctor Sclater of the Ministers portion. Doctor Jacksons Sermon on Cant. 2. 15. M. Francis Dillingham his Sermon against Simonie. M. Jeremy Dike his Sermon against Covetousnesse, pag. 56. We might fill a Volume with Authors and Testimonies, I produce these few amongst those who are well known and of note, all of them speaking in particular to Impropropriators of Church livings, as to those who stand deeply guilty before God of Sacriledge.

Object.
Resp.

But we speake in our owne case, &c?

It is Christs not ours: Say it were; what then? Are all men liars, Is there not one Prophet of the Lord amongst us all? Here than the opinion of such as are impartiall. Consult with Sir James Simple his Reply to M. John Seldons History of Tythes. Sir Henry Spelman de non temerandis Ecclesijs, p. 119. who tels these men plainly that by taking these gifts bestowed on the Church, they chargethem selves with cure of soules and make themselves subject to that burden that lyeth so heavily upon every Minister, to see the service of God performed, people instructed and poore relieved; for which three ends parsonages were instituted.

M. Lam-

M. Lambart, a Lawyer of great note (in his Preamble of Kent) speaking of an Impropriation in Kent, thus censures them, *One amongst many of those monstrous birchs of covetousnesse, begotten by the man of Rome in the darke night of superstition, and yet suffered to live in the day-light of the Gospell, to the great hinderance of learning, the impoverishing of the Ministerie, and the infamy of our profession, &c.*

Judge Dier is quoted by Sir Henry Spelman (sometimes L. Chiefe Justice of the Common pleas, Trin. 36, Hen. 8. fol. 58. pl. 3.) who averreth, that it was an horrible thing when these Appropriations were made to Prioresse, and houses of Nuns: for (although they were Religious persons) yet they could not administer the Sacraments and Divine Service which they ought to do, who hold these holy rites.

Serjant Raſſal (another learned Lawyer, in his termes of the Law, in verbo Appropriation) saith, *It is a wicked thing for a Lay-man to withhold Church rites, bewailing (in his time) that it continued so long, to the hinderance (saith he) of learning, the impoverishing of the Ministerie, and so the infamy of the Gospell and professors thereof.* And Sir Edward Cooke another great Dr. in the Law hath reported, that by the common Lawes of England, it is evident that no man unless he be Ecclesiasticall, or hath Ecclesiasticall jurisdiction, can have inheritance of Tythes. Were this but the suggestion of some few Clergie men, and those of the poorer sort, (Vicars of Churches and such like) it might with some shew be sleighted (though the crye of the poore ought to be regarded) *Deut. 24. 14. & 26. 7. Rom. 21. 13. & 29. 7. 14.* But since it is the complaint of so many; both of the superiour sort of Clergie men and others, who with one vote condemne it for a sacrilegious sin, it may justly challenge mature deliberation. For *Proximum sacrilegio crimen est quod Majestatis dicitur* (saith Justin, leg. 1. de gest. ad legem Juliam) Treason is
but

but a petty sin in comparison of it. *S. Austin* gives the Reason, *santo gravius est peccatum quanto committit non potest nisi in Deum*; that sin is so much the more grievous, because it cannot be committed against any other but against God himselfe. Alas that these men would consider how woefull and uncomfortable it is to live in such a sin, as hath none to plead, or speake any good word for it before God nor man. And indeed who can? For,

First, these things have bin dedicated unto God and appropriated to himself as his own peculiar portion from the beginning, and in whose power is it to reverse them. The Law of the twelve Tables amongst the Romans of old decreed thus, *Sacrum sacrove commendatum qui clepsit rasseritq; parricida esto*. He that shall rob or purloyn a holy thing or a thing dedicated to an holy use, let him be a parricide. And *Salemon* saith, *Who so robbeth his Father and mother and saith it is no transgression the same is the companion of a destroyer*, *Prov. 28. 24.* that Tythes were consecrated to God is without contradiction: Now how canst thou (O Impropriatour) keep these back being once consecrated?

M. Dillinghams
Sermon against
Simony, p. 198

Secondly, where Tythes are paid there must be a matter of giving and receiving, *Phil. 4. 15. 1 Cor. 9. 11. Stipenda Ecclesiastica accipiat, sed qui Ecclesia militat metat & colligat, sed qui spargit & seminat, &c.* saith *Espencans* in *2 Tim 2. p. 24.* Let him take the stipend of the Church, but he which warreth for the Church: Let him reape and gather, but he which soweth: Let him feed of the flock, but he which feedeth the flock, &c. The milke then of the flock is due to him that by preaching feedeth the flock, and not otherwise. Now, *Qua fronte, qua conscientia, &c.* (saith *Damasus Decret. 3.*) with what countenance or with what conscience can you receive Tythes and other Offerings (speaking of Lay-men) who cannot offer up Prayers for your selves much lesse for others.

B. King

B. King on *Ionas* (*Lect. 33. pag. 463.*) averreth it to be against all equity and conscience that Gods *Tythes* and *Offerings* should be translated unto strangers, that they should eat the materiall bread of the *Prophets*, who never give spirituall food unto the people, and that they who serve not at the Altar should live by it.

That which the bad servant spake to his good Master wickedly, *thou reapest where thou didst not sow*, may be charged upon these justly, we sow spirituall things and they thrust their sickle unto our Harvest to reap our temporall things.

The world, saith a reverend Divine, is wondrous busie about the disquisition of the nature of *Tythes*, by what right they are due; and many are cunninger herein then in the maine fundamentall Articles of their Religion: But in the meane time there is this most necessary *quare* forgotten, by what right *impropriators* detain Church maintenance: Let that case be canvased in the court of conscience, and if God shall there determine on their sides we have done, much good do it them.

Object. Parcus ista, &c. Let us be sparing in thus charging men before we heare them, they have nothing of Gods part or of his Ministers, but what their *Ancestours* have left them, and which they dearly purchased and paid well for?

Resp. And were these Church revenues left you by your Fathers (saith D. *Smith.*) Alas so the holy vessels came to *Belshazzar* from his Father, and yet whilst he prophaned them after his pleasure the hand of God came forth against him and he died for it, *Dan. 5. 2, 30.* that we read, *Ezek. 18. 14--19.* would be thought on for answer.

2. Say they were purchased by you or your *Ancestours*, and so bequeathed you, what then? *Caveat emptor*, the buyer should have looked to that: He dealt not fairly with you who sold you that he had no right unto. Read

Levit.

M. *Jeremy Dyke* in his Sermon against *couctoulnesse*, p 56

Semel Deo dictatum non est ad usus humanos ulterius transirendum dic. de reg. Juris 6. See Houf. Ser 1. on Math 22. p. 20. & Fen Sermon on Prov. 20. 25. p. 15. & D Down. Sermon 1 Tim. 3. 1

Levit 27. 28. There we shall find that nothing separate from a common use unto the Lord might be sold: And will you deny that these were ever separated? Besides hath not God entailed them upon his Ministers? See *Numb 18. 21.* and what man hath power to cut of the entaile which God hath ratified?

Object. But many an honest Gentleman hath an *Impropriation* in his hand, *Bishops* and *Colledges* have many?

Felicity of ma
lib. 2c. 2. p. 90

Resp. I grant you many an honest Gentleman may hold them in their hands, but yet I must tell you, that it is no part of their honesty so to doe. That answer which Sir *Richard Brankley* relates a Husband-man gave to the Arch-Bishop of *Cullen* may be in this case given.

The Story is this, A poore Husbandman being in the fields at plough, spies a great troupe of horsemen, well armed passing by (after the manner of the Princes of Germany) he asked of the foremost who it was that was coming after, and being told that it was the Arch-Bishop of *Cullen*, he fell into a great laughter, being asked why he laughed, he replied, because *S. Peter* the Prince of Prelates lived poorly, to leave his Successors rich. The Arch-Bishop being told what this fellow said, was willing to justify himself, and comming to the fellow told him that he wore those robes and rode in that state not as he was a Bishop, but as he was a Duke; then the fellow laughed more than before, and answered, *Cum damnatus fueris Dux quid fiet de Episcopo?* If the Duke shall happen to goe to Hell for his Pride, what will become of the humble Bishop? It would bee thought on.

For if the Impropiator should hap to goe to hell for his sacriledge, what would become of the honest Gentleman? For my owne part I doubt not, but divers such God will shew mercy unto upon their Repentance, but if after they come to a knowledge of the truth, they withhold it in

unright-

unrighteousnesse, and make not in some measure restitution: little comfort can they take of the truth of their Repentance.

In that other plea of the *Lay-Impropriator* from the example of Colledges, Bishops, &c. They are notably deluded through the deceit of their owne hearts: For all these are *de familia Ecclesie* and ought to be susteined by the Church, as Sir Henry Spelman saith well; and that Reverend and learned D. Reynolds in his Comment on *Obadiab*, Ser. 2. So that Tythes are *quodammodo*, the Churches still.

But Kings have right to tythes, and it was an ancient custome for Kings to take them, as may be collected (saith Calvin from 1 Sam. 8. 15.) Now saith the *Lay-Impropriator*, of Kings we hold them.

Whether the Scripture doth describe a *Just King* or a *Tyrant* is questionable: *Osander* tells us that *Samuell* there describeth to the people the King which God would give them in his wrath; and speakes of such manners and fashions which are incident, not to true Monarchies, but such rather as decline to tyrannie, and so sheweth not (saith *Pellican*) what a good King may do, but what this King would do.

Secondly, A King is not *merè laicus*, saith our late Sovereigne of blessed memory, he is *Persona mixta*, a person endowed as well with Ecclesiasticall Authority as with Temporall. In which respect both King and Priest of old were anoynted with the same oyle, (as the Chalde Paraphrase on *Zach. 4. 11.* hath it) which was the *holy oyle*, *Psal. 89. 27.* And (in these later daies) at their Coronations they are not only crowned with the Diadem of the Kingdome, and girt with the Sword of Justice (to signifie their temporall Authority) but they are annoynted also with the oyle of Priesthood, and cloathed *Stola sacerdotali* and *veste Dalmatica*, as Sir Henry Spelman in his *Traict of the Rights of Churches* hath demonstrated, p. 117. In which respect he may (if

De non temerä-
dis Eccl. p. 113

Object.

Vetustissimum
fuisse morem ut
reges decimarēt
colligitur ex 1
Sam. 8. 15. Cal
in Num. 18. 27

Resp.

Basil. Junov
Sir Edward
Cooke de jure
Regis, Eccl. pa.
5.

(if his necessities require) partake with *Levi* in his *Tyth* (as *David* did with the *Priest* in the *Shew-bread*, 1 *Sam.* 11. 6.) and *Levi* in duty must yeeld him a portion, I say *Levi* yeild it, for it must come through his hand (saith *Sir James Sempell* in his *Treatise of Sacriledge*, cap. 8. §. 3.) for the avoiding of *Sacriledge*.

Thirdly, the *Tyth* spoken of, 1 *Sam.* 8. 15. which Kings used ordinarily to receive was not *Levi* his *tyth*, but another *tyth* or *tenth*: After that *Levi* had tythed the people, the King should *tythe* them over againe (Thus *M. Nessles* in his answer to the Jewish part of *M. Seldons History of Tythes*, c. 3. §. 6. p. 127.

Fourthly, Though a King hath power to *tythe* a people and to take for the supplying of his necessities a portion of *Levies tythe*, yet he hath not power (saith *D. Smith* in his addition to *D. Willets Hex: in Levit.* cap. 25. mor. 5.) to transerre holy things to prophane uses, he may not give them away to his servants, nor alienate them from the Church to the Churches dammage. So also sheweth *Keckerman*, *System: Polit. Lib.* 1. cap. 21.

D. Willet on
Lev. c. 5, obf. 5.

Concering such consecrated things, the beginning whereof was superstitious (as *Abbi-lands*) which were given for the maintenance of Idolatry, and redemption of mens soules, it is not to be doubted (say some) but that the civell Magistrate hath power to divert them to prophane uses, as we read, 2 *King.* 10. 27. But there is another reason of *tythes* the proper inheritance of the Church: These were from the first foundation of them dedicated to the Ministry of the Word, and originally intailed by God upon his Ministers; now neither the *Pope* nor King *Henry the eight*, can cut of an entaile (saith *Doctor Smith on Levit.* 27. mor. 4) which God hath ratified.

To conclude this branch, I could wish that every *Lay-Impropriator* would advisedly consider what hath bin said, and know, how ever he conceives he hath nothing to an-

swer

twere for before Almighty God but *Lay-vocation*, yet he hath also (by taking of the *two pence*) to make answer for spirituall function; for *Tythes*, *Transcunt cum onere*, they carry their charge with them.

Secondly, forget not that admonition which is given by *Lorinus* in *Levit. 27. 30. Caveant hi, &c. Let these Lay-men take heed, who have a grant of Tythes upon this condition, that hereafter they must make restitution, least they be involved in the punishment of eternal damnation.*

Thirdly, Let such as have taken the houses of God in possession, or possesse his portion without his assignement, read those Plagues and Judgements threatned, *Psal. 83. 5, &c.* against those who did but say, *Let us take, &c.* And what in all ages hath bin executed and inflicted on them who did take it, read *D. Howson, and D. Downham* on this subject. And in your own observation you may find the truth of that which *Salomon* speaks, *Prov. 20. 25. Sacrilege* is like *Pope Adrians* fly it will not suffer a man to leave vomiting til it hath gotten up his gall.

Lastly, An answer would be studied to Saint *Austins* question, with what face canst thou expect an inheritance from Christ in Heaven, who hast defrauded Christ of his inheritance on Earth, *Bee not deceived, God is not mocked*, thou mayst have wit enough to befoole thy innocent Mother on Earth of her portion, but with all thy subtilty thou shalt never beguile thy Almighty Father which is in Heaven.

We doe but beat the ayre, these men still resolve to have the tenth of their Neighbours estates, let their Salvation go whither it will; they will sooner loose their lives then their livings, as an *Impropriatour* once rebelliously spake, when mention was made of our late Kings willingnesse in their restitution: However *Israel* must know his *Transgressions*, and *Jacob* his *Iniquities*, and such men heare of their *Impropriations*.

There is another whelp of the same litter, the uncon-

N

fessionable

See Dillingham
Ser. on Ps. 14. 1
p 113.

Ex male questi-
tis vix gaudet
tertius bares.

Latere pre a-
bandantis non
valet, & pre
impudentia non
quirit, Bern. in
Cant. Ser. 33.

scionable tyther, or common defrauder of the Ministers (remaining) dues, through their unconscionable customes, false prescriptions, and unjust compositions. The *Ammonites* had halfe our apparell before now through these new found out tricks, the poore Minister is turned out naked, that little which the *Canker-worme* left, the *Caterpillar* hath eaten up.

Impropriations are at a stay (we trust) they cannot take from the Church (saith M. *Eburne* in his second *Sermon on Math. 12 21. pag. 29.*) more then already they have (albeit many a greedy and sacrilegious minded person, either desires or attempts it) but these sort of persons do daily more and more encroach upon the Church to the spoyle and bane of it, the hinderance of the *Gospell* and decay of learning.

There is scant a man of understanding, who lives in any *Parish* where the *tithes* are impropriated (and such *Parishes* there are good store in *England* at this day. if they be sum'd up aright) but doth dislike, yea disclaime against them (if his owne hand be not in the sin.) Now *thou that blamest another dost thou even the selfe same thing?* For what are these unconscionable customes, compositions, prescriptions, &c. but so many petty and particular *Impropriations?* Change but the name the thing for substance is the same; their ground and originall is vitious, and the fruits and effects to the Church most pernicious; as I have on that *Parable, Luk. 18. 10.* at large discovered. I will conclude this Discourse with the report of a great and learned *Lawyer* of this Kingdome. It is recorded (saith he) in History, that there were (amongst others) two grievous persecutions, the one under *Dioclesian*, the other under *Inilian* the *Apostate*; the former intending to root out all Religion, *Occidit omnes Presbyteros*, he slew all the Preachers of the Word of God; notwithstanding this, Religion flourished, for, *Sanguis Martyrum est semen Ecclesie*. This Persecution was grievous: But that under the other was more grievous and dangerous, *Quia ipse occidit Presbyterium*

Of 9284. *Parishes* in *England* 3845. are impropriated, of which number are within the province of *Cū* 3303. & within the province of *York*, 592. *Cū* ad

Sir Ed Cooke. 2 part of his Reports, fol 44.

Euseb. Eccl. hist. l. 7. c. 3.

Niceph. l. 7. c. 3

byterium, bee destroyed the order of Priesthood it selfe, whilst he robbed the Church, and spoyled spirituall persons of their renewes: Upon which insued in short time great ignorance of true Religion, and the service of God, and thereby great decay of Christian Profession. Ah vile shame; whilst *Hagar* complaines of her mistresses persecution, she should carry her selfe so insolently: Whilst our Laity complaines of the *Prelates* and the *Priests*, they indeed are found to be the greatest persecutors that this day *England* hath.

More Particularly. From the *History* wee may collect,

Good Hosts should be carefull of their Guests.

We read, *Iosh. 2. 2, 6.* of *Rahab* who having once taken charge of the Spies, she discharged the part of a good *Inn-keeper*, and tooke great care that no hurt might befall her guests, hiding them from death with the stalks of that plant which was made to hide the body from nakednesse and shame; and for this she is commended, *Heb. 11. 31.* Such a good *Host* was *Lot*, *Gen. 19. 6, 7, 8.* and *Obadiah, 1 King. 18. 13.*

These Examples (together with that in hand) should beremembred by those who are of this Profession. Unto these men do no harme (said *Lot* unto the *Sodomites*) for therefore came they under the shadow of my Rooffe, *Gen. 19. 8.* Yea, he rather chuseth to be an ill Father, then an ill Host, he tenders his daughters to save his Guests (a faulty offer though a good intention.)

Beda makes mention of an *Inn* in *Arabia*, the *Host* whereof was a notorious theife and robber, and did use to bring those passengers he meant to spoyle into a goodly Roome, richly adorned with curious pictures and hangings, wherein was a soft bed to lye upon and delightfull to behold, but both the Chamber and Bed were annoynted with deadly poyson, in such sort that the

Theod. hist l. 3, c. 6. & Niceph l. 10. c. 5.

Doct.

Vse.

Beda. de imag. mundi.

infection did slay the Guests before the morning and whilst they were a sleep: But Gods Judgements slept not, for within a short time the house was fired by *Lightning*, and both it and the Keepers were consumed to ashes.

If we have no such *Hosts* in *England*, yet we have heard of some Guests, who have had their throats cut in their *Inns* by the consent of *Host* and *Hostes*; and of many more who have had their bane through infectious beds and roomes poysoned with drunkenness and disorders. I could wish all would take warning by judgements inflicted upon others; vengeance will not suffer wicked *Hosts* to live.

The *Heathen* had a private and domesticall god, whom they termed the *god Lar*, which in our language we may interpret, the *god of the hearth*: Him they held in such reverence, that if any had fled to the *hearth*, albeit in the house of his capitall Enemy, yet his Enemy durst not there offer him any violence (by this means *Themistocles the Athenian* was saved.) For the hearth was dedicated to the *Goddesse Vesta*, who was held to have her holy place, where the chiefe fire of the house was made: If then no Violence might be offered to our very Enemy flying to our hearth; much lesse to those who come Guest-wise under our roote for succour.

Myft.

Ephef. 4. 11.

Ezek. 33. 2.

Heb. 13. 17.

1 Cor. 3. 8, 10.

In the *Mystery*. *Ministers* should hence learne, To bee carefull of those *flockes* committed to their cure and charge, *Act. 20. 28.* *1 Pet. 5. 2.* *1 Tim. 3. 1. 5.* & *2 Epist. 4. 1. 2.* Hence are we called *Pastours*, *Shepheards*, *Watchmen*, *Rulers*, *Planters*, *Builders*, *Fishers*, *Husbandmen*, &c. All which *Titles* require of us great diligence and carefull attendance.

Reason.

Our gifts are given us for this end, not to hide up in a Napkin, but to imploy: Our *maintenance* is upon this condition, that we work and labour, *1 Thes. 5. 13.* *1 Tim. 5. 17.* Hence Saint *Paul* acknowledgeth it a *Debt*,
Rom.

Rom. 1.14. into which debt he came by his Calling, and the gifts that God bestowed on him for the Ministry of the Word. Saint Cyprian speaketh thus: *Debere Presbyteros tanquam decimas accipientes ex fructu non recedere ab altari, sed nocte dieque spiritualibus inservire. Ministers as being receivers of Tythes of the increase ought not to retire from the Altar, but night and day to attend upon spiritual things.*

Epist 66.

You will soon infer (I doubt not) upon the delivery of this, that those Ministers transgresse who reap the Profits of a place and performe not the duty therto belonging, who sheare the Sheepe but feed not the Flocke: And indeed they faile in a very high degree: *Woe to the idle Shepheard* (saith Ezekiel) *that leaveth the Flocke, the sword shall be upon his arme, and his right Eye shall be utterly darkened.* A practise that cannot stand with the love we pretend we beare to Christ, and which is expected from us, *Iohn 21.15. Lovest thou me; feed my sheepe:* Upon which words Saint Gregorie thus inferreth, *Si dilectionis Argumentum est cura pastoralis, quisquis virtutibus pollens gregem Dei renuit pascere, summum pastorem convincitur non amare;* If care and diligence in a pastorall charge be an argument and certaine evidence of the love we beare to Christ, whosoever furnished with gifts and abilities thereunto refuseth to feed Christs flocke, is to be taken, *pro convicto*, that he beares no good affection to the chiefe Pastor of our souls.

Vse 1.

Nor can negligence and unnecessary absence of a Minister stand with that true love he ought to beare unto his Flocke. Then especially doth the Divell sow his tares, whilst the Husbandman is a sleepe, then are the Sheepe apt to straggle and run into many dangers whilst the Shepheard is from amongst them; *Moses* was not above forty daies away, but upon his returne, he findes his people worshipping a golden calfe which they had set up, *Exod. 32.1.*

Nor can this Practice stand with the *Laws* of *Princes* and *Decrees* of *Councells*, which even the darkest time of ignorance have made divers *Cannons* and *Constitutions* charging a *Minister* with *Residence*, as *Conc. Antioch. Can. 17. Conc. Sardi. 14. Can. Si quis vult, &c. Dist. 39. Conc. Calsid. Can. 10. Conc. Trid. Sess. 7. cap. 8.*

Quest. Is there then no just and lawful cause, for a *Ministers* absence? Is he so tied to reside upon his cure as that upon no occasion he may absent himself from his people for a while?

Resp. *Valentia* with others do observe, that this Commandement of *Residing* is *praeceptum affirmativum*, and so binds not *semper* or *ad semper*, nor may it be laid in the ballance stript from those necessary materiall circumstances, which should give it waite: There may be certaine cases which may excuse *Ministers* absence for a time.

1. When it is, *Pro vita & viatico*, for recovery of health, preservation of life and necessary maintenance.

For *Recovery of health*, this staid *Epaphroditus* from the Church of the *Philippians*: As soon as he was recovered he was sent by *S. Paul*, *Phil. 2. 25, 28.* So *Sylvanus* Bishop of *Philopolis* in *Thracia*, being of a very sickly constitution was remooved thence to *Troas* a hotter Climate, as we read, *Socrat. lib. 7. cap. 37.* Thus if a Pastor be sick in body, and the place where hee lives unfit for his *Recoverie*, it would bee hard-heartednesse in a Flock (as *Moscomius* notes) to barr the Physician of their soules the use of lawfull means.

For *Preservation of life*: Say a Pastor be personally sought for and cannot remaine with his flock without perill of his life, in this case it is lawfull for him to absent himselfe. So *Elijah* fled from *Iesabell*, *1 King. 19.* and *S. Peter* left the Church of *Hierusalem* to escape *Herods*

Herods fury, *Act. 12.* And *S. Paul* left the Church of *Damascus* when some sought to lay hands on him and slay him *Act. 9.* So *Athanasius* left his Church at *Alexandria* and was hid in a dry Cisterne six yeares and in his Fathers toombe foure months, and makes this *Apologie* for himself. *Quis mihi mirabiliter & divinitus erepto vitio vertat, quod non in manu me quarentium rejecerim?* &c. Who can blame me being miraculously delivered, that I did not cast my selfe into their hands that sought me? Our Saviour with't his *Disciples*, when they were persecuted in one City to flie into an other, *Matth. 10.*

But here *S. Austins* caveat (in his 18. *Epist.*) to *Honoratus* must be observed. The Persecution must be *Personall* not *Generall*; for a generall persecution (both of *Pastour* and *flocke* together) is likened by that *Father* to the equal danger of *Marriners* and *Merchants* in the same Ship in a great tempest: Now God forbid (saith he) that the Master leaving his passengers behind should save himselfe by boat and commit the *Vessell* to the mercy of the unmercifull waves. Such a *Minister* is compared by our Saviour to an hireling, *Ioh. 10.*

For, necessary maintenance. Nature allowes that a man should keep himself from hunger and unrelieved penury. So *S. Paul*, 2 *Cor. 11. 8.* And indeed it is a kind of *Persecution* to musle the Oxe which treadeth out the Corne. In case of want a *Minister* may lawfully leave this or that particular Congregation and take another.

So when a *Minister* is to give attendance in some Courts of Justice, where he is impleaded; or hath some necessary suit in Law depending. which requires his personall presence and appearance: In this case *Councels* have by their *Canons* granted liberty for a *Minister* to absent himself a while from his people.

2. As a *Pastour* may be absent in these and such like private cases: So when the business about which

Tripart hist. 1.6
c. 22.

D. Den. expos.
on 2 Pet. c. 1
verse 2, p. 122

he goeth is more publicke and tends to the *Prospect* either of the *Universall Church*, or of some *Particular*.

Campeius, *Mosconius* and others which write upon this Subject do reduce hureto the going to *Generall or Particular Synods* for compounding differences: Writing against the *Churches adversaries*, and such like profitable employments.

Thus *S. Ambrose*, *Serm. 28.* maketh his *Apologie* to his People, *Alterius Ecclesie necessitatibus evocatus minime vobis solis: nam studium dependisse videor*, being called forth by the necessary businesse of another Church, I seeme not to have bestowed on you my wonted care. There are other cases which might be alledged, but this shall serve for the first answer to the *Quære.*

2. We must distinguish of *Residence*: It is two fold, *Personall* or *Pastorall*: Not so much the former as the latter is required, *jure divino*.

Some are *Personally resident*, but not *Pastorally*; urgent *Occasions*, publike *Attendance*, and such like before spoken of, requiring their absence, they feed their *Flocke immediately* themselves so often as they can, and *mediately by others* when themselves cannot. Thus *Timothy* to whom *S. Paul* had committed the Church of *Ephesus*, went to establish the Church in *Dalmatia*, and *Titus* who was *Bishop* of *Crete*, was upon an occasion sent for to come to *Rome*, *2 Tim. 4.* but yet so, that neither *Titus* left his flock unprovided of many instructours, which before he had ordained there; nor *Ephesus* wanted *Tychicus* (as *Calvin* observes) who was sent unto them to supply *Timothies* roome. This kind of *Residence* is that which is especially required.

Some are neither *Pastorally* nor *Personally resident*, such have much to answer for before Gods *Tribunall*: If any go about to with-hold their *Tytbes* or other
Ecclesiastici.

Ecclesiasticall dues, they straight wayes cry out of *Sacriledge*, when they themselves in the meane while are by *CN R I S T S* owne testimony *Theeves* and *Robbers*, wronging Gods Flock by their wicked customes.

Some are both *Pastorally* and *Personally* resident, he that can receive this, let him receive it. In all ages such have bin most honoured and best liked; in brief seeing there is a care which God expects of every man that hath a Flock, let us discharge it conscionably and not suffer the grace bestowed on us to be in vaine: As for those whom either service or great employments call away, let them with the *Apostle* though they be *absent* in the *flesh*, yet be *present* in *spirit*, knowing that a hirelings negligence shall not excuse him, if the wicked be not warned from his way.

Secondly, Observe we from hence (with *S. Bernard*)

That all that is required of this Host is care; Petitur a vobis cura non curatio, he saith not, *Sana illum*, Heale him, *Sed curam illius habe*, Take care of him.

Non est in medico semper relevetur ut ager.

* The *Physitian* may prescribe the potion, it is God that must give the *blessing*: So sheweth the *Apostle*, *1 Cor. 3. 7.*

Therefore we may not be discouraged in our labours, God hath given his *Prophets* a charge to preach, when before hand he hath told them that their words would not be received by those who heard them, *Ier. 7. 27. Ezek. 2. 3, 4, 7.* He that planteth would willingly eat of the fruit he sets; and he that soweth reap; and he that administreth Physick desireth that it may kindly work and effect that which is intended; but if the successe be not answerable to our hopes, we may not faint, *Nullus doctor est dator boni quod docuerit* (saith *S. Bernard*) we may be *doctores gratia*, but *datores* we cannot be,

we

1 Cor. 15.

Doct.

Bern. de Confid. l. 4.

Vse

we may teach but we cannot give. *Rebecka* may cooke the Venison, *Isack* must blesse it. If *Rachel* be barren, *Jacob* is not God to give her children.

Nor is our labour lost; whether our people profit, or profit not, we shall have our fee, *Iſa.* 49.4. *Wee are a sweet savour to God, not onely in them that are saved, but in them that periſh,* 2 *Cor.* 2.15. Hence it is that those messages which have contained nothing in them, but curses against an obstinate people, have yet bin as honey in the mouthes of them that brought them, *Exod.* 2.10. & 3.3. As the Physitian (then) omits no point of his art (though the recovery of his patient be desperate, and (it may be) dyes under his hand) no more should we; but still be diligent and carefull; remembering what followes in the Text,

Text.

Whatsoever thou spendest more, when I come againe I will repay thee.]

A promise is annexed (to incourage us) that whatsoever should be layed out, about supply of the wounded mans necessities, should be discharged. From the *Historie* we gather,

Doct.

Suretyship is lawfull. Or, *It may be a worke of charity to passe our words for them that are in extreme necessity and misery.*

Read, *Gen.* 42.37. & 43.9. *Philemon* vers. 18. *Acts* 17.5,8,9. *David* with an holy boldnesse desires this favour from the handes of God, that he would be surety for his servant, *Psal.* 119.122. Had it beene a thing absolutely unlawfull, surely that Princely Prophet would not have beene so bold that way with God. And such was Gods unspeakable goodnesse as to heare him, and to doe it for him, and not for him alone, but for all man-kind. Had not the Some of God become surety for us, how had the hand writing against us ever beene cancelled or blotted out? He payed the things he never tooke,

Heb. 7.22.

tooke, *Psal. 69. 5. Qui nihil debebat pro omnibus solvbat* (saith *S. Ambrose*) He that owed nothing payed for all. You will object, *Prov. 6. 3. & 17. 18.*

The Answer is, Suretiship is not simply condemned by *Salomon*, but rash and unadvised suretiship. Who-soever thinks no more belongs to suretiship, then passing of the word, or clapping of the hand, shewes himselfe to be a man destitute of understanding; and which in a while, may wring those hands in sorrow, which before he did clap in joy: and with the same hand strike himselfe in anger, wherewith in a foolish kind of suretiship he strooke the hand of another.

Such then as hold it absolutely unlawfull to become surety for any, and bind themselves by oath never to passe their words, though it be for the dearest friend they have, would be better lessioned: how can they with common honesty deny a christian duty? Besides by the rule of charity we are required to do for others, as we would be done for our selves. It is no unwise sentence of a wise man; *The wicked will not become surety, and he that is of an unthankfull mind, forsaketh him that delivered him,* and who is he that if he had nothad a surety, had not beene still a debtor to destruction?

Object. But he that hateth suretiship is sure, saith a wiser then he, *Prov. 11. 15. Adi forum & inter litigantium frequentias, nihil frequentiùs auditur quam sponsonum pericula, & sponsoris insipia,* Goe to the courts of Law and in the frequency of those that follow causes, there is nothing heard more frequently then the dangers of suretiship, and the sighes of him that is a surety (saith one) And *Clemens Alexandrinus* citeth the saying of one of the wise men of Greece, *sponde, vox præsto est;* be surety for another and be sure that harme is neere thee.

So that (as some say of dice, the best cast is to cast them cleare away) the best surety is not to be surety at all.

Resp. All

Amb. de Tob. c. 9.

Object, Resp.

Vse.

Eccle. 29. 18.

Resp. All this comes through the abuse of what is in it selfe lawfull. As *S. Paul* speaks of the Law, 1 *Tim.* 1. 8. So may we of *Suretyship*; It is good if it be used lawfully, els hurtfull and prejudiciall. It is a point in which a man may on either hand miscarry, either by an over great forwardnesse to wrong himselfe, or by an over great backwardnesse in helping others. Wherefore the Cautions given in the practise of this point, would not be forgotten.

They have respect,

1. To the Person for whom we are bound.
2. To the Person to whom we are bound.
3. To the Person himselfe that is bound, and becomes

Surety.

For the first, the Person for whom we become *Surety* must be no stranger, *Prov.* 11. 15. & 20. 16. & 27. 13. He that is *Surety* for a stranger (saith *Salomon*) shall smart for it: and therupon he inferrs, He that hateth *Suretyship* (viz. for such Persons) is sure, that is he is free from that trouble which such a rash and credulous ingagement brings with it. It is therefore requisite,

1. That we know his Person: Say the man be such a one as a man may safely undertake for, yet it followes not that we should undertake for him, not knowing who he is: This is too much rashnesse and may bring us woe.

2. We must know then, as in the Face so in the Faith: He is a Stranger in *Salomons* account, who is not religious and pious. Who so is a stranger from the Common wealth of *Israel* is the greatest Stranger in the world; Nor is it a strange thing for such a stranger to leave us in the lurch, who so is false to God will be true to no man.

3. We should not be a stranger to the cause: Whether that be lawfull would be inquired into: He that undertaketh for a bad matter may be suspected to be little better than an accessary. We read, *Gen.* 38. 17, 18

Judah

See Master *Dan Dyke* in his *Com. on Phile.* v. 18. p. 177.

Prov. 2. 16.

Indab promised *Thamar* a *Kid* of the *Goates* for the unlawfull use of her body : Had it bin fit for any to become surety for *Indab*, had *Thamar* required it ? Surely, as the *Leprosie* of *Naaman* did cleave to *Ge-hazi* : So the sin of the *Creditor* would cleave to the *Surety* in such a case.

4. The *Ability* of the *Person* : Whereby he is able to discharge us of what we undertake for him, would be likewise knowne. There is (saith *Salomon*) whomakerh himselfe rich having nothing, *Prov.* 13.7. Faire shews and large promises will not bring out of those snares and nets which *Suretieship* commonly brings a man into, *Pro.* 6.1.

For the second, the *Person* to whom we become bound, he would be no stranger neither. *Prov.* 6.1. True it is, the *Surety* is to make account to pay the debt (or see it paid) unto the *Creditour*, be he what he will be, yet it is more comfortable to deale with a religious then an irreligious person, what ere should happen, *Mat.* 18 Say (through default in the Principall) thou that art the *Surety* comes to be arrested ; whilst thou art in the snare of a cruell *Creditor*, thy Profession comes to be arrested likewise. A wicked worldling flies upon thy Profession strait. This is the man that was so precise and strickt, doth such rashnesse and unadvisednesse besseem the Clients of the *Gospel* ? For our own comfort and the credit of the *Gospel* we should take heed with whom we strike hands.

Lastly, Concerning our selves who passe our words or enter into bonds for others ; two things would be considered of us.

1. The *Summe* for which wee are to bee obliged.

2. Our own *willingnesse* and *ability* to discharge the *Summe* without impairing thy estate, overthrowing of thy Family and undoing thy Posterity for ever.

Con-

Ecclef. 8. 13.

Consider well the *SUM*. Tell it over (as it were) in ready money, look well upon it, and think if thou shouldest part with so much, whither it would not break thy back, undo thy Family, cause thee and thine all thy life long after to live most uncomfortably. It is a wise saying of the Son of Syrach. *Bee not surety above thy power: For if thou bee Surety thinke to pay it.* Every *Surety* that undertakes for an other makes the debt his own and stands in conscience charged with it, *Gen 44. 32, 33.* And the *Creditor* oftentimes relies more upon the sufficiency of the assurer then upon the honesty of the borrower. Now if thou hast nothing to pay (saith *Salomon*, *Pro. 22. 27.*) be not thou of them that strike hands, nor amongst them that are *Surety* for debts, why causest thou that hee should take thy bed from under thee: By taking *Suretiship* upon thee thou dost (as it were) put thy self under the *Creditor* and make thy selfe to be the bed upon which his trust doth rest. If by not paying thou takest from the *Creditor* the bed of his Rest, it is but just for him to take away thy bed from under thee for payment.

To conclude this point remember that of *Salomon*, *Prov. 27. 12.* *A Prudent man foreseeth the evil, viz. of rash Suretiship* (for that is joyned in the verse immediately following) and hideth himselfe by a wise refusall; But the simple passe on rashly and carelessly, and are punished with the losse of goods and garments. *Bee no longer foolish lest your bonds increase upon you.*

Doct.

In the *Mystery* observe we, whatsoever Gods *Ministers* shall lay out (about the wounded mans necessities) more then they have beere received, *Christ* hath undertaken to see it discharged.

In the *Parable* of the *Pounds* and *Talents*, *Luk. 19. 13* *Matth. 25. 14.* This is evident. The stock is given to the *Servant*, but what is acquiste and through the industry of the

the servant obtained and therto added shall be plentifully rewarded by the Lord.

■ If we search the Court-rooles of holy Writ, we shall find none have such large Promises made for *provision* and *protection* as Gods Ministers. For *Provision*, Read *Dent. 10. 8, 9*. Where we see how God in a speciall manner undertakes to provide for *Levi*, for that he is separated to his service. So under the *Gospell* Christ hath passed his word to us, *Math. 10. 10*. And for *Protection*, Read *Psal. 132. 16*. *I will cloath her Priests with Salvation* (saith the Lord) So *Ier. 1. 18*. & *Revel. 2. 1*. These *Starres* are held in the right hand of Christ: Who is able to plucke them thence?

This should incourage us to be doing: What though we be still laying out, and litle (God knows) comes in again (for present) why we shall not loose? we have the Word of him for it, who did never falsifie, God is become the wounded mans Surety, *powre in wine and oyle*, spare not: God hath said he will repay us again, and will do it to the full.

Who is there amongst us that did ever shut the doors of Gods Temple for nought, or kindle a fire on Gods Altar for nought? *Mal. 1. 10*. Wherefore we need not be grieved nor discomforted with the measure we receive from the world.

As for the men of this world they will not repay us lay out what we will, they set us not on worke they say: If you can dresse a Horse, or drench a Cow, set a bone or heale some bodily disease; you shall bee well paid for your paines and have thanks: But Ministers are *Physicians of noe valem*, little set by.

Yea so farr are many from repaying us our charge as that they hate and spoyle us so much the more for our paines. *Amara est veritas, & quisquis eam predicat amaritudine satiabitur* (saith S. Hierom.) The truth is bitter

Vse.

Hier. cont. 10v. 1. 2.

bitter and who so preacheth it shall be filled with bitterness. See it in *Jeremiahs case*, *Ier.* 11. 7, 19. and in *Micaiahs*, *2 Chron.* 18. 7. and in *S. Pauls case*, *Gal.* 4. 16. the more we cast holy things before Dogges and Pearles before Swine, the more are we rent and torne by them, but

Tu ne cede malis, sed contra audentior ito.

Indeed the men of this world are not able to repay us, if they had a mind therto : We labour about the Salvation of their soules and indeavour to bring them unto God. Now what can a man give in exchange for that ?

It was a saying of old amongst the *Heathen*, that no man could make a sufficient requitall to God, to his Father who begot him, nor to his Tutor who taught him humane learning : O what doth a man owe then to his Minister who instructs him in the *Mystery of Christ* ? Surely they owe themselves, as *S. Paul* tells *Philemon*, *verse 19.*

Cast we then our eyes from off man, and though our entertainment from them be course and slender, yet behold we another Master, another day, another payment, and let us comfort our selves herewith.

Sed quando reverteris Domine, &c. (saith *S. Ambrose*) when wilt thou returne o blessed Lord ? *In die Iudicii redibit Dominus* (saith *Saint Bernard*) at the Day of Judgement he comes againe, and then will he repay us as he hath promised, *Matthew 25.* So then,

Doct.

Not heere in this life must Gods Ministers looke for their Reward, but heereafter in Heaven : It must be expected when Christ comes againe. See *Mash.* 5. 12. *1 Pet.* 5. 4. *2 Tim.* 4. 8. *Dan.* 12. 13. *Rev.* 11. 18. *Mat.* 20. 8.

Hic jugulantur Heretici (say the *Papists*) *qui mercedem bonorum operum negent*, the Heretikes throat is here cut, which deny the reward of good works, &c.

But

But those Heretikes they meane, First acknowledge a reward due to good works, *Heb. 11. 6.* Secondly, that this Reward shall be according to the proportion of their goodnesse, as we lay out we shall receive, *Dan. 12. 3. 2 Cor. 9. 6.* Thirdly, that it is lawfull in serving God and suffering for him, to do it *intuitu mercedis*, with an eye to the recompence of reward, *Heb. 11. 10, 26, 35. & 12. 2.* Yet that may not be respected, *solum & precipue*, only or chiefly. *Nolo ad premium diligere Deum* (saith S. *Austin*) *ipse sit premium tuum*. God himselfe must be our reward. And to love him only, or principally for the rewards sake is too mercenary: He is to be loved without it (saith S. *Bernard*) yet served hee may bee sincerely with an under respect unto it.

Neverthelesse, that *Axiome* of theirs, that *merces* and *meritum* are Relatives, we disclaime; that *merces* and *opus* are, we grant them. A Relation there is betwixt a Reward and *Workes*, or *reward* and *promise*, but not betwixt a reward and *merit*. God rewards our workes yet not for any *merit* in them, but of his owne free mercy: It is a reward of *Grace* not of *Debt* (the Apostles own distinction, *Rom. 4. 4.*) *Donum liberalitatis, non stipendium virtutis* (saith S. *Ambrose*) a reward proceeding from the benignity of the Rewarder, not from the dignity of the rewarded. *I have heard* (saith *David*) *that power becometh to God, and that thou Lord art mercifull, for thou rewardest every man according to his worke*, *Psal. 62. 12.* Saint *Paul* expected a crowne, but what crowne, not that which he had merited, but that which God had promised, and which for his promise sake he would bestow on him, *2 Tim. 4. 8.*

Much lesse can we approve of their collection from this place (and such other) that a man may supererogate in doing more then he needed or is bound to doe. The word will not helpe them in the Text, nor that of S. *Austin*, who though he speakes of S. *Pauls* supererogating

In *Evangel. Ioan*
tract. 2.

Beellar. de justifi-
fic. l. 5.

Rhem. in loc.
προδοσαντες
non significat a-
gere quippiam
supra praeceptum
supererogare quod
ultra duos dena-
rios in praesenti
traditot, *Munib*
in loc.

gating, yet he explains himselfe in the whole Chapter, he serving, as Christs souldier, without taking wage (as he might) supererogated more then the Churches could require of him; but not more then the Lord either could or did. And for *Optatum* (whom they likewise alledge) his applying this Parable to S. Pauls counsell of Virginitie, 1 Cor. 7. as to a worke of supererogation; he so expounds himselfe as that he serveth nothing to the *Iesuites* purpose: For expounding the two pence to be the two Testaments, he sheweth that the other is no Commandement fully laid out, giving us thereby to understand that it is so a counsell that it is also a commandement, although not so expessed and laid out as the two pence given to the *Hosb*, but reserved in the decke untill circumstances draw it forth. And S. *Chrysostom* in his Exposition of this Parable acknowledgeth that the governour of the Church can bestow no more then is contained in the *Gospell*; what is it then that the Governor can bestow more then he hath received? But that which is his owne duty, in which he is bound to endeavour that he lay out that which is committed to him; In his Judgement then (on this place) no works of supererogation can be done: Sure I am, our Saviour hath thus determined the Point: *So likewise yee when yee have done all that yee can doe, say wee are unprofitable Servants.* But to come something closer home,

Luk. 17. 10.

Vse.

Is not our full reward to be expected here, must we stay for that till Christ comes againe? Why then with Patience possesse we our selves: God hath not left us altogether destitute; whilst he is absent, we have some salarie or stipend, some comfortable allowance for the present (though the unthankfull world do their best (or worst rather) to cozen us of it). *Who goeth a warfare* (saith the Apostle) *at his owne charge, who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milke of the flocke?* 1 Cor.

9.7. But our chiefe pay is behind, that is reserved for us till Christs second coming, he shall bring it with him

Object. But it is a long while thither ?

Resp. How know you that ? Say it be, Heaven will pay for all ; not an houre that you have waited ; not a night that you have watched ; not a drop of oyle that you have wasted ; not a teare that you have shed ; not a penfull of inke that you have spent, but shall be fully recompenced with no lesse than a Crown and Kingdome, so that you have little cause to whine and make complaints of his long tarrying.

You know what is related of *Alexander* the great, he passing into *Asia*, gave large donatives unto his soldiers, and being asked by *Parmenio* what he would leave for himselfe, he answered *Hope*, saying withall, that he preferred the riches of *Asia* hoped for, before all that his Father *Philip* left him in *Macedonia*. Let us make the like answer to men of this world, who aske us what is left (when they have stripped us naked through their corrupt and unconscionable customes, &c.) Heaven still is reserved, for us that they cannot *Impropriate* to themselves, and this wee preferre before all that they have bought so deare with their soules losse.

The sweetnesse of the hony makes the Beare to despise the sting of the Bee. The sweetnesse of these thoughts would make us passe little what men say or doe : Read, *Math. 5. 12. Heb. 11. 36. 40.* I end this with that of Saint *Ambrose*. *Beati quibus es debitor : Utinam nos finis idonei debitores, utinam quod accepimus possimus exolvere. Hap- pie is that servant whom his Lord when he comes shall finde well doing.*

Text.
Vers. 36.
37.

Which now of these three, thinkest thou, was neighbour unto him that fell amongst the Theeves. And he said, he that sheweth mercy unto him: Then said Iesus unto him, go and doe thou likewise.

We are come to the *Conclusion* of the *Parable*, and therein consider we,

First the *Question* made by our Saviour.

Secondly, the *Answer* made by the *Lawyer* unto the *Question*.

Before we come to the *Particulars*, it will not (I suppose) be amisse, to observe something in the *Generall*.

Doct.

As first, *φιλαρπρωμαν Ον*, The sweetnesse and benignity of God in composing himselfe to the disposition of man: As *face answereth face* (according to *Salomons Proverb*) so doth he apply himself to the humors and severall affections of men so far as may be.

Christ might haue proceeded to sentence without *Bill* and *Answer*, but he was a *Lawyer* he had to deale withall, and therefore propounds a *Quere*.

Mat. 2. 10.
Luk. 5. 6.
Joh. 20. 15.
Luk. 24. 16.

Thus he called the wise *Astronomers* of the *East* by a *Starre*, he drew *Fishermen* to him by a draught of *Fish*. To *Mary* in the *Garden*, he appeares like a *Gardener*. To the *Disciples* travelling, he appears like a *Traveller*, &c.

vse

When the fairest of all *Beloveds* doth thus wooe us, how inexcusable are we if he doth not win us? God doth allure us by our owne delights, and take us in our owne wayes and studies: What we most affect in Earth or Heaven, he makes a bait to take us with, and that not for any need that he hath of us, but for our owne Salvation.

Quibus exemplis doctores Evangelij moneantur, &c. (saith *Musculin* in *Mat. 4.*) by which Examples the Preachers of the *Gospel* are admonished to become all unto all that they may

may win some: Not only as *S. Paul*, *Qui omnibus ingenijs se accommodavit*, who did apply himself to the capacities of all hearers, but even as this our *Text-Master* (who spake as never man spake) in framing our selves to all mens knowledge and natures.

Secondly, observe we,

The profit of this practise in questioning about things taught and heard. Had not this bin a profitable way of teaching our Saviour would not have bin so abundant in it: *Ipse Christus Catechista*, Christs preaching was a Catechising (saith *Canisius* that great catechizer amongst the *Papists*.)

Doct. 2.

I know not then, why any should sleight this course of Catechising as childish and unprofitable.

The sleight answer of men betraies them (as a Reverend *Divine* observes well) aske them if their Minister did preach to day, they answer, no, he did but catechise; not considering that the laying on of the foundation skillfully is a matter as of greatest importance (it bearing up the whole though it make least shew) so is it the *Master-piece* of the wisest builder, *1 Cor. 3. 10.* And let the learnedest try even when they please (saith that Reverend *Arch-Bishop* of *Armath*) and they shall find that to lay the ground worke rightly (that is to apply our selves to the common capacity of vulgar auditory, and to make an ignorant man understand the Mysteries of Religion in some good measure) will put them to the triall of their skill a great deale more then if they were to discusse a controversie or handle a subtile point of learning in the Schooles.

Dan. Rogers
his pract. Cate
the Epist to the
Reader.

*Non sunt con-
temnenda quasi
parva sine quib-
us magna con-
sistere non pos-
sunt.*

In the Primitive times there were *Catechumenoi*, such as received instruction by word of mouth in the fundamentall Articles of the Christian Religion (the heads we have laid down, *Heb. 6. 1, 2, 3.*) and that was *catechising*. The necessity of which course they well discerned, and therefore they instituted a particular Office, a calling in the Church of *Catechisers*. This Office *Optatus* exercised at *Carthage*

(as we find in *S. Cyprians 42. Epist.*) And *Origen* at *Alexandria*: *Clemens Alexandrinus* (that great man) was such a *Catechist*. Why then should any man (be he never so great a Scholler) thinke it suits not with his credit or learning to stoop thus low, as to teach the rudiments?

Nos hoc munus suscipimus (saith *Canisius*) we make *Catechising* our *Profession*, and in that *Profession* (saith he) we have *S. Basil*, *S. Augustine*, *S. Ambrose*, *S. Cyrill* in our Society: In that indeed they have as *Catechisers*, but go no further; for as they are *Iesuites* those *Fathers* leave them. He goes on, *Si nihil aliud, &c.* If nothing els, yet this alone should provoke us to a greater diligence in *Catechising*, that our *Adversaries* the *Protestants* do spend so much time in *Catechising*. It seemes this was our use and in intermitting it, we intermit one of our best advantages. The diligence and care therefore of authority can never be sufficiently commended in taking order, that the *Catechisme* should in our ordinary Ministry be diligently propounded and explaned unto the people throughout the Land, which we have cause to wish were as duely executed every where, as it was piously intended, which being wisely and conscionably done would be soon found to be more profitable then preaching without *Catechising*: For let us preach (saith *D. Usher*) never so many Sermons unto our people, our labour is but lost, so long as the Foundation is unlaide and the first Principles untaught upon which all other doctrines must be builded.

Come we now to the *Particulars*, And first of the *Question*.

Which of these thinkest thou was Neighbour to him that fell amongst Theeves?

Here we have, First, *The Subject matter* of Christs demand.

Second-

DeDun on *Jud.*
5.20. p. 57.

Secondly, the *Lawyers Opinion* concerning it considerable.

The *Subject* about which the case is put is *true Neighbourhood*.

Which of these was Neighbour, &c.]

Quest. But what is this you will say to the Point in hand? For the *Question* propounded by the *Lawyer*, ver. 29. was this, *Who is my Neighbour?* Not, *who am I neighbour too?*

Resp. *Neighbour* is a name of *Relation* and signifieth both him that doth helpe as also him that is helped: Now our Saviour in this answers fully, shewing that our *enemies* are our *Neighbours* of what nation or condition soever: As also that those noted *Samaritans* were better *Neighbours*, than the *Jewes* (what ever was pretended) in that they were more ready to succour a wounded *Jew*, then the *Jewes* to succour a distressed *Samaritane*. And so he purposely turns his answer this way, the better to informe the *Lawyer* of his duty, and the more fully to instruct him in the point.

That we observe is this,

Who is a mans Neighbour is a thing questionable. A man may very well make a case of it, and that in two respects especially.

Doct.

First, in regard of the many false and corrupt *Glosses* put upon the *Text* by *Pharisees*, and such like, who took him only for a *Neighbour*, who was neare in friendship, and wished well unto them; whence they collected that it was a thing lawfull for them, to hate their enemies, *Math.* 5. 23. But that corrupt *glosse* our Saviour there corrects.

True it is, sometime in *Scripture* by *Neighbour* we are to understand some bosome *Friend*. So *Deut.* 13. 6. *Iob* 2. 11. But other where we shall find our very *Adversaries* are to be esteemed as our *Neighbours*. So *Exod.* 11. 2.

The Egyptians were Neighbours to the Israelites. And *Deut.* 22. 1, 2, 3. He is called a Neighbour or Brother, who before *Exod.* 23. 4, 5. was called an Enemy. And by this Parable our Saviour teacheth that the man in distresse (though a Jew and wounded) was the Samaritanes Neighbour, and yet the one of these Sects did hate the other.

Others think, those only to be their Neighbours who are neare in place or dwelling. This is the Common glosse (and so *Vicinus* is usually taken) but yet we find that Neighbour is of a larger extent than so, *Rom.* 13. 8, 9. he is *πρὸς τὸν πλησίον*, who is of our Flesh and Blood, *Act.* 17. 26. *IJa.* 58. 7.

Epist. 52.

Thus *S. Austin* most truly tells us, *Proximus hoc loco non sanguinis propinquitate, sed rationis societate pensandus est, in qua socij sunt omnes homines*: Our Neighbour is not to be esteemed him which is nearest to us in blood or place, but he which is our companion in reason: Every man being a rationall creature; every man is our Neighbour.

In *Ephes.* 4.

S. Hierome giveth a witty and weighty reason, why every man is to be esteemed our Neighbour. It is commanded in the Law (saith he) *Thou shalt not lye with thy Neighbours wife*; now if Neighbours be only Christians and friends, then to commit adultery with Turks and Infidels or with the wife of an Enemy should be no fault. The common glosse then upon the Text is no good glosse though generally received.

Psal. 115. 3.

Secondly, *Who is our Neighbour* may very vvell be questioned in regard of Corruptions crept into the Text it self.

There should be love and faithfull dealing, but where is it to be found? *The best is as a bryar and thorne*, saith *Mich.* 7. 4, 5. When the poore sheep runs to them for shelter in a storme, it is entangled and loofeth a great part of its fleece, if not its flesh; such will rather wound then powre in either wine or oyle to cure.

Some

Some *Neighbours* are like *Diphthongs*, double tongued, and double hearted, they help not the sound; with the tongue they flatter all, but with the heart love none at all.

And there are many whose *Neighbourhood* is tied only by the *Teeth*: *Trencher-Neighbours* who will be kind whilst the *Pot* boyles, and no longer *Neighbourly*. But how few helpfull *Neighbours* shall you meet with?

So then to have a good *Neighbour* indeed is not so ordinary a thing as the most take it to be: He that dwels at the next doore is not evermore the man; one may be reare enough to us in respect of dwelling, who yet is farre enough off in regard of *Affection*: We may very well then make it a case, *Who is our Neighbour*.

Hast thou a good *Neighbour* (and so the case resolved) bleſſe God for it, think thy ſelf happy above many others. It is not the lot of every man; he that wants a good *Neighbour* can tell thee what a bleſſing it is to have one.

A great Scholler and learned, and before a great and learned *Auditorie* relates out of *Agathias* how one *Zeno* a *Lawyer* in *Constantinople* was ſerved by his next *neighbour* one *Anthemius* a *Mathematician*. The *Lawyer* had given him ſome diſcontent by taking away the light of his houſe and ſetting up a new building over him, he in his anger thus vexed the *Lawyer*: He did ſet in his *Celler* (which was under much of his *neighbors* building) great *caldrons* of *boyling water*, with heat multiplying the *motion* of the *vapors*, & then turning them all into narrow pipes gave them vent under the *Lawyers floors*, which made ſuch an *Earthquake* as that it ſhook all his houſe and made the glaſſe to jarre in the windows: And then with fire glaſſes, and empty barrels, he ſo thundred and lightened, by caſting (at ſeaſons) the *Sunne-beames* upon his windows and tumbling his empty tabbs about the houſe, as that the *Lawyer* had

Vſe.

D. Iohn White
his Sermon at the
Spittle.

had no other shift but to forsake his dwelling; saying, *that he could deale well enough with his adversary at the Barre, but against Ioves thunder and Neptunes Earth-quakes he could make no resistance.* It is applied by that Reverend Doctor to godly Preachers, who fare no better when they deale with some worldly and wicked men, armed with power and maliciousnesse; let them but touch their Coppy-holds and reprove them of their sins, and they shall find themselves so haunted in their Tythes and duties as that their best way is to make their peace, or to remoove their dwellings, least the Thunder and Lightning and Earth-quake of those great ones so shake them as that they feele it all the daies of their lives: Sure I am that many an honest man is so afflicted through the vapours of Neighbours secret slanders, the Earth-quakes of open contentions, the thunder of raylings and the flashes of burning malice, as that he is inforced to crie out with David, *Woe is mee that I dwell in Mesch, and that I have my habitation neere the tents of Cedar.*

No marvell then that Themistocles, (as Plutarch hath it) being desirous to put off a Farme, caused the Common-crier to publish (amongst other commodities) that there were good and quiet Neighbours neare it, thinking good neighbourhood would put it off at a higher rate: For he that hath a good Neighbour shall not want a good morrow (according to our Proverbs.) And as Hesiodus that ancient Poet (in his Booke of Daies and workes) To have a good neighbour, whether in the City or in the Country is a Sovereigne good: Good neighbourhood being a little Image of Heaven, a modale and abridgement of the Communion of Saints, where one doth love an other, and all love God; shining like a Firmament of bright Starres, not one malevolent aspect amongst them: Being like a Quire of tuneable voices, every one keeping time, and his owne part, all singing in a sweet Harmony Gods praises. But alas how much ground may

a man measure and cast behind him ere he meet with such a Society.

If yet the Case remain unresolved, then let us hearken to S. Chrysostome in Mat. 23. He telleth us that by Neighbour is understood Christ Iesus. He (as you have heard) is the true Samaritane that powred in both Oyle and Wine into our soares, and this is a truth without all Question.

Doct.

The Prophet once cried, O ye heavens drop downe righteousness, as if the Earth had quite lost it, being taken up above the Clouds: We must expect that the Heavens shall send this good Neighbour to us: why seeke wee the living amongst the dead, Hee is risen, he is not here. But the same Iesus who is ascended shall likewise once more descend and come amongst us: And if we be as we ought to be, the world shall then be well amended with us, and be worth the dwelling in, when such a Neighbour shall be enjoyed.

Vse

Thinkest thou]

Text.

This learned Lawyer could not but be convinced by this Parable propounded, and now his opinion is by our blessed Saviour required. q.d. In hearing this thine owne Conscience tells thee which of the three was Neighbour to this distressed man; thou hast concluded it within thy self, but let mee heare thy Judgement, What thinkest thou, &c.

Observe from hence,

It is a safe appeale to conscience for sentence, after she understanding is rightly enlightened and informed. Thus doth God, Isa. 5.3. Hag. 1.2. And Christ doth so, Math. 21. And so the Saints, Rom. 9.1. 2 Cor. 4.2. & 5.11. Act. 4.9.

Doct.

For the further explicating of this Doctrine, we must of necessity take some short notice of the Nature of Conscience.

(For

(For I may not heere make any large Discourse thereof.

There are few or none that treat of *Conscience* but conclude it to be a kind of *Practicall Syllogisme*. For looke what discourse it hath with God or the mind of man, it doth *Syllogistically* or by way of reasoning, as thus: *Every murderer or manslaier is guilty of death; But thou art a murderer, therefore, &c.* The *Proposition* is called the *anteceps* of *Conscience*, the *Assumption*, *consequens*, the *Conclusion* *negans*.

The *Proposition* is made by the help of certain *Principles* in the mind; for without the help of the *Understanding*, it can conclude nothing, it must have the help of the rule and knowledge of that els it cannot be called *Conscience*. The *Understanding* must first discern of truth and falsehood, of good and evill, before *Conscience* can approve or disallow, or do its offices. So that *Ignorance* is not *conscience*.

The *Assumption* is made by the help of *Memory*: For though *Conscience* takes information from the *Understanding*, yet by the aid of *Memory* that must be retained which the *Understanding* hath concluded: If *Memorie* faile, our knowledge is so farre lost; for what we remember not, we know not, and so no *Conscience* can be of that. Thus the word forgotten is made no *Conscience* of.

In these respects *Conscience* is defined to be *Scientia cum alia Scientia*, *A Science conjoynd*, or a knowledge with another (as the word imports) or as S. Bernard hath it, *Conscientia, quasi cordis Scientia*, and so he distinguisheth betwixt *Scientia* and *Conscientia*: *Scientia* (saith he) is when the heart knows other things; *Conscientia quando cor novit se*, so that the *Etymology* is not to be rejected being taken with his meaning.

The *Proposition* and the *Assumption* being thus made, *conscience* accordingly concludes, and this is the sentence of the soule, the proper work of *Conscience*, in which respect

respect *Conscience* is by some defined to be, *A kind of concluding Science*, it concluding with a man or against a man, *Rom. 2. 15.* procuring quietnesse or vexation. So then conclude, *Conscience cannot binde of it selfe, but where the word binds first.* In short, the Schoolemen define it to be, *Explicatio Scientia ad factum seu faciendum*: And some of the best of our new Writers say, it is a function of the Understanding, whereby wee apply the generall knowledge that is in us to our particular thoughts, words, and actions, and this is it our Saviour here requireth [*What thinkest thou*] This in brieft for *Explication*, now a word or two for Use.

First, It justifies this kind of appeale made in doubtful Cases, whither by God, or man to man. It may seeme strange that God should take this course and appeale to *Conscience*: But God knows how to make use of it, when the Understanding of a sinner is once inlightned (as in *Dauids* case). *Memorie* being a little helped, (as *Psalm 50.* it appears it shall;) then *Conscience* concludes for God, *Prov. 20. 27.* and so God hereby brings infinite honour to himself and confusion to a sinner.

Secondly, The appeale made to *Conscience* by man; as in our usuall speech (when we are wronged) *I leave it to your Conscience*: Betweene God and your *Conscience* be it: Or when accused and suspected; *My Conscience beareth me witness, Rom. 9. 1.* For what man knows the things of a man (save the spirit of a man within him?) *1 Cor. 2. 11.* we may state the Question amisse to others, but *Conscience* speaks home. Thus *Se Austin* being accused by *Petilian* for a *Manichee* answered, *My Petilianus Manicheus esse dicit &c.* *Petilian* gives out that *I am a Manichee*, and this he speaks of an others *Conscience*; I plainly affirme I am none of that Sect, and this I speak from mine owne *Conscience*; now chuse ye which of us two you will believe. And surely this appeale is a safe appeale and very comfortable, For if

Conscientia quasi concludens scientia. So it necessarily implies a precedent understanding.

Vse 1.

Job. 13. 26.

2 Cor. 4. 2. & 5
11.

Cont. lit. Per. l. 3
cap. 10.

our Conscience condemne us not, we may have boldnesse, but if our Conscience condemne us, God is greater then our Consciences.

Vse 2.

Next, it condemnes such as hearken not to the sentence which Conscience gives; through often sinning (as through often trampling upon Tomb-stones, nothing is left legible, unlesse it be (as was left of Iezabells carcassee) the palmes of the hands and feet, and a little piece of the skull to know it by) we make not Conscience under God our Judge, we hearken not to what it saith, whence it is that as Saint Paul told the Master of the Ship; *Acts 27. 21. Wee suffer so much harme and losse.*

Quest. But doth not Conscience misse it sometimes, doth it alwaies speake sooth and as the truth is? Will it alwaies give right sentence?

Resp. There is a good Conscience and a bad: The good Conscience is that which is well informed, and concludeth rightly; the bad Conscience is that which is wrongly informed and concludeth falsely. More Particularly.

It cannot be denied, but sometimes and in some things Conscience stirs not; and againe at some times and in some other things it stirs and passeth sentence but erroneously.

Sometimes it is speechlesse, being dead in a mans body how can it stirre then? *1 Tim. 4. 2.* where it is compared to a part of the body that is not only without sense and rotten, but seared with a hot iron: These are like *Dionisius the Herocleate*, whose belly was so fat as that he felt not Needles, which were thrust into it: And this is the condition of many who have lived a long time willfully in some grosse sin, secret or open (to whom custome is become another nature) and it is joyned with a reprobate mind, *Eph. 4. 18, Rom. 1. 28.* But as the mute and dumb *Diuell* charged by Christ found a tongue, so this dead and dumb Conscience in the end will speak.

Mark. 9. 26.

Or

Or els if it be not feared and starke dead, yet it is very weake and feeble through the ignorance and darknes that is in it; having only in the mind and memory a few naturall Principles (as *Abimelech* had) which are altogether insufficient to direct in the particular occasions of mens lives. Whence it is that it workes (like the childe in the wombe,) so weakely that the mother cannot perceive whither it be alive or no.

Sometimes, it could speake and would speake, but it cannot be heard, and therefore as good never speake.

Some silence it either through subtilty of wit, finding extenuations or subtile distinctions to evade it (as *Saul* in saving the beasts for *Sacrifice*) or through violence of Affection overwaying it, (as in *Ammons* abusing his Sister *Thamar* against *Consciences* advice, *Pilate* passing sentence upon *Christ*.) Or through cares and pleasures of this world opposing and choaking it, so that there is no time to heare it (as *Felix* said to *Paul*.) You see how it is with one that runs in halt, he heareth not what a stander by saith, though he gives him direction for his race: So is it with those that halt after the world, *Conscience* bids them take heed of lying, couzenage, &c. but they heare not.

Lastly, Through *Willfullnesse* it is silenced, *Rom. 14. 22.* When men allow what *Conscience* condemnes; or with *Caine* deny what *Conscience* saith is true, or put it willfully away that it may not trouble them in their course (as did *Himeneus* and *Alexander*.) Thus you see that sometimes *Conscience* may be quiet, and still, and like the man without the wedding garment, say nothing, but then it thinks the more; and when it speakes not it is writing and will find a time to read what it hath recorded, though for the present wit may out-reason it, wealth out-buy it, or might out-fate it. Sometimes it passeth sentence but erroneously or els speakes
doub.

doubtingly. *Erroneously*; such a *Conscience* had *Paul* before *conversion*, *Act*. 26. 9. and those *Ioh*. 16. 2. and such is the *Conscience* of some *Papists*, *Anabaptists*, *Brownists*, &c. and many amongst us in these daies in the practising of some sins (as *Usury*, *Swearing*, &c.)

Secondly; it sometimes speaketh, but *scrupulously*, or *doubtingly*: If *doubtingly* then it passeth no sentence either way, but stands debating in the mind, what is fit to be said or done, *Rom*. 14. 23. And this befalls many a child of God especially in things of an indifferent nature. If *Scrupulously*, then it concludeth with some feare or doubting: But all this proceeds through Ignorance or misapplying of the Rule. The light of the *Understanding* is either lost and gone, or marvellously darkened; so as that we are ignorant of the Rule (for Ignorance of Scripture makes us to erre) or els abuse the Rule by false Expositions and Interpretations, or misapply the Rule according to our owne conceits and fancies: But if (according to the Doctrine propounded) the *Understanding* come to be rightly informed and inlightened, we need not doubt to appeale to *Conscience* and stand unto its sentence, as most sure.

Vse 3.

Let us highly respect *Conscience*, seeing God hath thus advanced it. It is that to which next under him we must commend our cases and Estates: He hath placed it within us as a Judge to heare, determine and passe sentence, against which God will admit of no appeale; whom it binds on Earth shall be bound in Heaven; whom it looseth on Earth shall be loosed in Heaven; the sentence of it God will second. The advise of it we must take in all our actions and undertakings; our Arbitrator it should be in all differences to whose decree and order we must be content to stand: It will make us honest men and maintain our honesty in despite of Divels: It will gaine us credit and become our surety, so that we may be trusted for more than we are worth; and

and (if we worthily use it) it will not faile us in this life, at death; nor at the day of Judgement. *What thinkest thou?* To conclude then, as Saint Paul writing unto *Timothy*, 1 *epist.* 1. 18. *This command commit I unto thee, that thou shouldest fight a good fight, having Faith and a good Conscience.* So say I to you, this advice I give to you, if you would fight a good fight under the colours of our Saviour, keep Faith and a good Conscience.

It was once said of *Troy* that so long as the *Image of Pallas* was kept safe in it, that City should never be wonne: That was a fiction, this without all fiction is most true; so long as a man keeps a good Conscience safe within him, the sons of Violence shall never be able to do him any hurt; *Let the winds blow, the waves beat upon his house, yet it shall not fall, because it is grounded on such a Rocke:* Let a good Conscience be clad in poverty, exposed to injury; yet it gives a blessed satisfaction to all: Like *Elisbaes* meale, this makes our meat sweet, when else it would be bitter: Like *Elisbaes* salt, it makes our drink wholesome, when els it may be our death: It made *Iohn Baptists* garment please him, when it was but haire. It made *Iacobs* lodging please him, when his pillow was a stone. It makes us laugh when others weep, sing when others howle: *but seek not the living amongst the dead;* this living joy in a dying Conscience, *non est hic*, you shall not find it here.

Those Judges knew this who acquitted those two sons suspected for murthering of their Father, one *T. Clelius*, a rich Roman (the Story we have in *Tully*) who going well to bed was found slaine in the morning, the doores of his Chamber open, and his two sons in bed in the same Chamber, but fast asleep, upon which they were acquitted of the suspition; the Judges concluding peremptorily that it was impossible for the vilest Miscreant to sleepe so soon upon the committing of a fact

2 King. 4.

2 King 2.

2 Cor. 112.

so horrid: *A bad Conscience breaks sleep: A good Conscience brings it.*

Text.
Vers. 37.

And he said, he that shewed mercy on him; then said Iesus unto him, go and do thou likewise.]

We have here the *Answer* to our Saviours *Demand*, where,

1. The *Answerer* who he is [*He*]

2. The *Answer* it selfe, which is fairly and fully put in by the *Lawyer*, and then Ratified by the *Law-giver*.

He] that *Lawyer* spoken of before, *verse* 25. who made the *Question*, *ver.* 29 [*He*] is the *Respondent*.

How contrary the *Glosse* of the *Pharisees* was to this *Answer* you have heard before, and may read, *Mat.* 5. 43 yet here he is inforced though an *Adversary* to testify the Truth.

Thence note,

Doct.

The truth wants not sometimes the testimony and suffrage of an Adversarie, *Exod.* 8. 19. *Iudges* 7. 14. *Iohn* 11. 49. --- 53. & 19. 22. *Math.* 27. 54. *Luk.* 4. 22.

This testimony doth every *Hypocrite* and dissembler give whilst they professe the truth. for if it be not worthy, why do they make any *Profession* thereof? Now God is pleased to have it thus.

Reason

Deut. 32. 15.

First, That the truth may be glorified; what stronger testimony than the testimony of an *Adversarie*? True it is, *Non eget testimonio hominis*, *Ioh.* 5. 34. It self is testimony enough, and therefore called the *Testimonie*, *Isa.* 8. 20. It bearing witness to it self: It is of the Nature that God himself is, whose Glory is not capable of any augmentation, nor passive of any diminution: As the *Splendour* of the *Sunne* is not enlarged by them that blesse it, nor eclipsed by them that hate it. The Sea may be multiplied, the Earth swel'd bigger, the Hea-

Heavens stretched out, Hell enlarged; but God and truth is ever the same, and yet in respect of us both the one and the other may be said to be magnified or dishonoured. We may make them appeare greater in us though they cannot be made greater by us: It may be made to appeare more glorious or inglorious to others, though it cannot be made either glorious or inglorious in it self.

2 Pet. 2. 2.

Secondly, That the godly may be more settled and confirmed in it: To heare a *Saul* preach, *Balaam* blesse, *Caia-phas* prophesie is a notable strengthening and confirmation to our Faith, that what is delivered is of God and not of man.

Thirdly, This makes for the further confusion of wicked ones, who sin against the known light and testimony of their own *Consciences*; had not God revealed the truth unto them their damnation would be the easier, their judgment the lighter, but now that they say they see, their sin remaineth, *Luk. 12. 47, 48. Ioh. 9. 41.*

Let this first informe us of the hardship, which truth undergoes and suffers in this world. Without all Question she is often questioned and put to defend her selfe by witnesse of her *Neighbours*. Truth is fallen in the streets and equity cannot enter (saith the Prophet, *Isay. 59. 14.*) And the way of truth is evil spoken of (as saith *S. Peter, 2 Epist. 2. 2.*) And the talk is, that truth is not only in a swoone, but like to die for want of Confession, because there is none to be found who will be her Confessor.

vser.

Yet not after the wont of wayward men (as sometimes spake a Reverend Prelate of ours) let us so bemoane what we want, as not to blesse God for what we have: *The voyce of truth is heard in our land* (as *Salomon* spake of the *Turtle*) and as God said of *Corinth*, *I have much people in this Citie*; So both in Citie and Country, God hath many, who are ready to beleeve truth on her bare word: But what are these flockes of *kids*, being com-

D Senhouse B.
of Carlisle.

pared with these mighty troops of *Aramites*? Tell the Politicians of this world, *Papinians* truth, that is the best policie which makes most for piety: or a covetous man of *S. Pauls* truth, that the love of money is the roote of all evill, &c. Strait she mu't prove her honesty by witness. Or if the like liberty were given to those, whose hearts arise against these truths, as was by *Gideon* in the audience of all the people to the timorous and faint hearted, to depart, our auditories, which are now thin enough, would soone be thinner, *Vel duo vel nemo*. We seeme to entertaine the truth *lucentem*, but we hate it *redarguentem* (as saith *S. Austin*) And as the Fryer told the people, that the truth was like to holy water, which every one will call for, yet when it came to be cast on them, they would turne away their faces, so wee call to have the truth preached to us, but the truth is, it will not by many be endured.

Vse 2.

Doth not the truth want testimony sometimes from the mouth of a very adversary? why then it is a shame if the professed friends of truth should faile her: *Veritatem Philosophia quarit, Theologia invenit, Religio possidet* (saith *Mirandula*) Philosophy seekes truth; Divinity hath found truth; Religion professeth truth; And yet with the Church in the *Canticles*, may truth complaine, *I am wounded in the house of my friends*. Had it beene an enemy that had thus reproached mee, then I could have borne it (saith *David*) So may truth say, had it beene a *Heathen* and *Pagan* I could better have suffered it, but it was a *Professor*, a *Christian* I suffered by, this is grievous.

Quest. But who doth thus?

Resp. Those spoken of, *Rom. 1. 18*. who imprison truth through wilfull disobedience, and hold her in unjust captivity, and will not suffer the truth revealed, to have her perfect worke in them for their through sanctification, *Ioh. 17. 17*. Those also who walke not in it, nor worthy of it, 3 *Epist. Ioh. 4*. such cast aspersions on the faire

faire cheek of Gods truth, and stick not to give her the lye.

But let all such as indeed love the truth, have courage for her. Let *Magistrates* be seene in her *Livery*; *Moses* was counselled by *Iethro*, to choose *Viros veraces*, men of truth for judicature. The *Egyptian* Judges had the Picture of truth alwayes in a chaine about their neckes; And *Charles the great*, had this written on his sword, *Decem Præceptorum custos Carolus*; *Charles* keeper of the ten Commandements.

Let the *Priests of God* be cloathed with *Righteousnesse* and have *veritatem* written on their breast-plate, as *Aaron* had alwayes, when he gave sentence: remembering that of *Tersullian*, *nihil veritas erubescit, nisi solummodo abscondi*.

And let all that professe the truth witnesse in her behalfe, both *Actively* and *Passively*; Our Lord and Master tells us, that his comming into the world was, *to beare witnesse to the truth*, and our beeing in the world is for the same end. God is truth; his wayes are the wayes of truth; his word is truth; his workes are truth, all truth, *Blessed are they who defend his truth*.

Obj:ct. But *veritas odium parit*; and who but children or fooles tell truth?

Resp. *Veritas odium parit, sed non est odiosa*. (as saith judicious *M. Calvin* in *Gal. 4*) It brings hatred, but it is not hatefull, but every way most excellent and glorious, so that in all our sufferings for it, *the spirit of glory and of God rests on us*, *1 Pet. 4. 14*.

2. Gods eyes are upon the truth, as speaketh *Ieremiab*, and upon them also that stand out in her defence, *2 Pet. 2. 9. Ps. 37. 6. Lam. 3. 56, 57*.

3. Though none (unlesse children and fooles) will tell the truth, yet unlesse we be such *fooles and children*, we may not think to enter into the kingdome of Heaven. *Psal. 15*.

Let us in the third place, learne to receive the truth who

vsē 3.

ever be the bringer ; Doe we like the Sun ever the worse because it breakes out of a darke cloud ? why should we disregard the truth, breaking forth of an enemies lips ? *S. Paul* rejoiced herein, and would rejoyce that *Christ* was preached, *Phil. 1. 17, 18.*

Doe we not often send a letter by a dirtie carrier ? and some disorderly messenger brings us money which is none of his owne. *Balaam* may bring a blessing in his mouth though himselfe a wizard; *Elyah* be fed by a Raven, though an uncleane bird: *Balaams* Ass did speake to anothers understanding, though not to his own: *Moses* may have good counsell given by a *Midianite* : and do you not know the *Apothecaries* boy gathers herbes and simples for other mens diseases, not for his own ?

Conclude it then to be (if not wickednesse) yet waywardnesse at least, in those who turne their care away from the testimony given to the truth by a wicked man. It is not so in civill things, why is it thus in spirituall ? All truth is sweet (it being Gods, not ours) wherefoever it is found, the Kings Coine is currant, though found in a fowle clout, or impure channell : Receive the testimony given to truth as *S. Paul* did, though comming out of a *Heathens* mouth, *Tit. 1. 13.*

The *Midianites* dreamed a dreame which fell out true, *Iudg. 7. 13.* But the benefit redounded neither to the dreamer, nor interpreter thereof: So one may deliver the truth and testifie the same, who yet shall never taste the sweetnesse and comfort thereof. Let us not then stumble at this, but be more confirmed that the truth delivered is Gods, not mans ; And as one spake once of *Atheisme*, that nothing should more confirme us against it then to here an *Atheists* testimony ; so I here of wicked men, that testifie to the truth of *Christ*.

Vse 4.

Lastly, take notice of Gods providence and power, who ex ore inimicorum, out of the mouth of a very adversary, can fetch testimony to his truth We are not ignorant

ignofant how the wicked refift and rebell; how that they draw away their necks from obedience, and caft away the cords of difcipline from them; yet God can fo over-power them, as that they fhall reade their owne fentence of condemnation, and denounce their owne doome. This is that *Salomon* fpeakes of, *Prov. 16. 1. there are many preparations in the heart of man*; Thoughts and words fet in battaile aray againft God and his truth, fo that we may conclude with our felves, both what to fpeake, and how to fpeake; yet God over-rules: fo that nothing fhall be faid or fpoken, but what he pleafeth to permit, *Numb. 22. 35. Gen. 31. 24. & 33.*

Hee that fhewed mercy on him]

Text.

Objct. What then? was not the *Priest* nor *Levite* neighbour to the wounded man? was the *Samaritane* he, and none elfe? if fo, how agreeth this with what was before delivered?

Refp. Our Saviours intent is not to teach the *Lawyer*, who was not his neighbour, but who was: That the former were, the *Lawyer* made no queftion of, he doubted of the latter; Now our Saviour fhewes, that the two former came farre fhort of the *Samaritane* in the duties of true neighbourhood, and concludes,

Hee that heales our woundes, and helpes us in our miferies is to be preferred in refpect of neighbourhood.

Doct.

We have an excellent *Proverb* tending to this purpofe, *Prov. 18. 24.* the meaning of which *Proverb* is, that as all friends and neighbours ought to be refpected by us; fo that neighbour in a more fpeciall manner, whole heart is glued to us as *Jonathans* to *David*; whom we finde more ready to minifter helpe then a naturall brother or kinsman, he above the reft fhould be refpected and efteemed.

Let this informe our judgements of the lawfullneffe of preferring one before another, in the affection of neighbourhood.

Vfer.

bourhood. True it is all are neighbours ; but amongst all, those are most to be respected (as true neighbours) who doe the offices of neighbours. Nor should others grudge or repine, if they heare others in this respect have praise above themselves.

And amongst all others, the godly are to be accounted of, who are the members of this good *Samaritane*, who bound up our wounds, and powred in this oyle. These are more excellent then their neighbours, and to be preferred, *Pro. 12 26.*

Text.

Then said Iesus unto him, &c.]

Christ admits of this Answer made, as is evident in this replye, wherein are two things.

1. The Duty, [*Goe and doe thou.*]

2. The manner of performing it, [*Likewise.*]

In the former,

1. A Dismission, [*Goe.*]

2. A Commission, [*Doe.*]

Then said Iesus unto him.]

1. Something in generall is to be learned, in that our Saviour admitteth of this his Answer, (though he were his enemy) and approves it, it being discreetly and directly to the point.

Doct.

What is good in any, is to be liked and allowed of, though he be an enemy or adversary. Rom. 10. 2. Mark. 10. 21. 2 Sam. 1. 23. Luk. 16. 8.

Reason 1.

So farre forth as any thing is good, it comes from God, *Iam. 1. 17.* and therefore is to be liked.

2.

This likewise stands with the rule of equity, to give every man his due : and so commendation to whom commendation belongs.

3.

This is a good encouragement to well doing ; It is an allurement tempered to the inclination of nature, which is with

with nothing led more kindly then with commendations.
Act. 26. 27. 28. Phil. 4. 8.

Besides it cheriseth concord, and friendship amongst men, when the neglect doth often stirre up strife and hatred.

This reproves such, for sowre and uncharitable men, who for some fault, condemne whatsoever good they find; either through *weaknesse* (as not being able to distinguish betwixt the worke of God, and the worke of sinne) or through *wickednesse* and envy, shutting their eyes that they may not give vertue its due praise; this is not to be like God, who omits not the due praises of those Churches, whom he sharpest reprovet; and doth readily take notice of the least good thing in his, both to commend it, and reward it. The little goodnesse found in *Abijah* amongst all the sonnes of *Ieroboam*, the Lord passeth not without mention and recompence.

Let this be a ground of moderation, in speaking of our Adversaries; if we mention their vices, for loathing or amendment, yet forget not what deserveth praise; give them their due: Is he learned? say not as *Festus* of *S. Paul*, *hee is mad*. Is he bountifull and a good house keeper? say not of him as it was said of *Christ*, *hee is a glutton or a wine bibber*. Is he temperate and sober, judge not as they of *Iohn the Baptist*, *that hee hath a devell*. What man but hath something in him good? that take notice of, and commend, be he what he will.

Encouragement to the godly: If *Christ* deale thus graciously with sinners, what will he do with *Saints*? Surely our infirmities and weaknesses shall not so hide our good desires, but God will see them, and commend us for them, which should be a great encouragement in holy duties.

Vse 1.

1 King. 14. 13.

Vse 2.

Act. 26.

Luk. 7.

Vers. 3.

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Vse 1.

1 King. 14. 13.

Vse 2.

Act. 26.

Luk. 7.

Vers. 3.

[Goe and doe.]

Here is the *Charge*, where,

1. The *Duty*.

2. The *Person* on whom it is imposed.

In the former we have two Particulars.

1. *Goe*.

2. *Doe*.

Both these require action, and we will handle both as one in this Observation.

Doct.

Our knowledge must be practicall. It is not a verball profession, nor a formall shew, but action that must prove a good Christian.

This *Lawyer*, who was of the sort and sect of the *Pharisees*, as you have heard, had questioned and discouraged much about eternall life, and our Saviour had before called upon him really to practise what he did profess, *vers. 28*. But that would not beate him of; Still hee goes on (being desirous to justifie himselfe) and so falles into a new discourse; which (as you see) our Saviour thus concludes, *Goe thou and doe likewise. q. d.* If thou wouldest be as thou shouldest, leave talking, fall to walking; forbear discoursing, fall to doing: like as that *Samaritane* hath done before thee, *Goe, doe thou*.

As Christ said of himselfe, so may it be said of this Doctrine, *In the whole volume of thy booke it is written of mee that I should doe thy will o God: Law and Gospell, Prophets and Apostles, yea and Christ himselfe when he was upon the earth required action, Deut. 4. 1. & 8. 1. Ioh. 13. 17. Mat. 7. 26. Iam. 1. 22. Ps. 119. & 106. 3. 1 Pet. 1. 10. Phil. 4. 9.*

Reason.

In true Godlinesse there is a *Forme* and a *Power*, 2 *Tim. 5. 3*. Now the *Forme* is taken up by many, but will not prove a Christian: *Power* is the life of Christianity, and that consists in doing. *Christian Religion is more practicall*

Uicall than Theoricall, rather an Occupation than a meere Profession dwelling (as we say) like the Artisans wit at his fingers ends.

This serves to the Confutation, yea Confusion of formal Professors and Hypocrites, whose Religion is all *outside*, no lining: Profession of many is only talk and discourse, it is turned into a very vizard by this age, it hath *mouth* and *Eyes*, and *Nose*, but all painted.

Of the *Heathen Idols* it was said, *They have mouthes but they speake not, Eyes but they see not, &c. Psa. 115. 5.* It cannot be said so of these kind of Professors, for they have *mouthes* and they *speake*; *Eyes* and they *see*; *Noses* and they *smell*; but in this one thing they are like, they have *hands* and they do not *worke*, *Feet* and they *wilke* not; this is a shame to the *Calling*, a disgrace to the *Profession*; better it were that we would say lesse and do more. It argues a dead *Faith*, a dead *Profession*.

As Christ spake of himself, *Opera testantur de me. Iohn 10. 25.* So let our deeds of us. It is not enough to say as it is in the *Psalm*, *Credidi & ideo locutus sum*, I beleaved, therefore I spake, but *Credidi & ideo operatus sum*, J beleived and therefore I wrought; No man can work unlesse he beleives, no man can believe unlesse he works.

To stir us up to *walking* and *doing*, let not these things be forgotten.

1. Bare *Profession* (though a thing excellent yet) it is no characteristicall difference to discriminate a sound Christian from a reprobate; we do not judge of the health of the body so much by talke as by the pulse, *S. Paul* speaks of a possibility to have all knowledge yet bee nothing, *1 Cor. 13. 2.* So to know as we ought to know is to practise that we know, *2 Cor. 8. 1.* this seek after, *Go* and *Do*.

2. Consider the end of our *Profession* is not idle speculation, but practise: God gave us his precepts not to know but

Vse.

Revel. 3. 1.
Jani. 2. 26.

Vse 2.

but do; wherefore serves the Sun, but that man may go forth unto his labour? So for the same end the light of Knowledge, God lends to us, *Ephes. 5. 8. Philip. 2. 15. Tit. 1. 1.* It must be *knowledge after Godlinesse*, it must help forward that work; while Knowledge swimmeth only in the brain, it hath not attained his end; the scope of Christianity being not to know, but the scope of Knowledge is to be a good Christian. This graceth *Profession*; as the managing of a trade honours it above the *Knowledge* of it. You may remember that passage, *Christ knew no sinne*, why 10? Surely because *he did no sinne*: So much as we do, so much we know and no more: In *Musick* we have learned that Lesson when we have practised: So is it in *Christianity*; therefore see you *Goe and Doe*.

3. The sweet of *Christianity* is in *Practice*. What is it that makes the study of Law sweet to so many (as is well observed by one) but the practice of it? Is there not difference betwixt hearing of the sweetnesse of Sugar and hony, and the tast of the sweetnesse? So it is and such it is, betwixt the *discourse* of godlinesse and the *practise* thereof. Besides the Retribution is for *doing*, *Math. 11. 28. Revel. 1. 3. Mat. 25. 21.* and that is the sweet indeed, wherefore *Goe and Doe*.

4. The danger is great if we practise not. Ignorance doth not take away sin, but *knowledge* (without *practise*) takes away all excuse, *Ioh. 9. 42.* this the *Apostle* sheweth, *1 Tim. 1. 13.* as if he should say, had his sin of *Blasphemy* and *Persecution* bin joyned with *Knowledge*, he should not have received mercy.

These things amongst many other should prevaile so far with us as to cause us to *wake* and *act*. And thus much for the *matter* here injoynd. The *Person* is next considerable on whom this duty is imposed [*Thou*] Hence learn.

Doct.

That the duties of Charity and such other Christian services are actually and personally to be performed by ones self.

The

The Charge you see is, [*Doe Thou*] as well as others: Others have bin *Charitable, Mercifull*, be thou so too.

A *Doctrine* strongly confirmed in *Scripture*, which injoyning the duties either of first or second *Table*, speaks singularly and particularly in the second *Person* as to one man. So was the *Law* delivered, [*Thou*] shalt have no other Gods, &c. So the *Gospel*. If [*Thou*] beleevest, be it unto thee as [*Thou*] beleevest, &c.

And no wonder, seeing the *Prophet* giveth it for sound *Doctrin*. *Hab. 2. 4. The just shall live by his own Faith.*

2. And the *Question* at the last shall be, what hast thou done, not what have others, *Mat. 25. Every man must be countable for himselfe to God.*

See that we have matter of rejoycing in our selves, not in others; this we shall when we put our hands to those holy duties God requireth of us, not being like these *Pharisees* which would bind heavie burthens to lay on others shoulders.

There be some duties that belong to men in their particular stations or places, as to the *Magistrats, Ministers*, &c. which concern not others, of which we may say, as Christ to *Peter*, what is that to thee.

But there is no duty that belongs to a *Christian* as he is a *Christian*, but belongs to every *Christian*, *Mat. 28. 30. Teach them to observe all things, Phil. 4. 8. whatsoever things, &c. 2 Cor. 8. 7. In every thing, 2 Thes. 2. 17. both word and workes.* See then thou gettest into thy soule the conscience of every *Commandement, Legall, Evangelicall*, and keep thy self in a readines to the duty within the compasse of thy *Calling and ability*.

Likewise]

Not as the *Levit and Priest*, but as the good *Samaritane* did, so do thou.

Whence

Reason

Vse

Text.

Doct.

Whence we learn first,

Examples are Instructions. God teacheth as well by them as by *Precepts*, *Mat. 5. 12. & chap. 12.*

Hence it is that *Scripture* is so stored with *Examples* of all sorts, we may reduce them to two heads: Such as concerne *God* or *man*.

Those that concern *God*, respect either his *Iustice* or his *Mercy*.

Examples of his *Iustice* are written for our profit, *1 Cor. 10. 11. 3 Pet. 2. 6. Luk. 17. 32.*

So also those that are of *Mercie*, *Psalme 32. 6. 1am. 5. 11.*

Examples of *Men*, are either of *Saints* or *Sinners*; if of *Saints*, then either of *Virtue* or of *Vice*, the one sort is propounded for *imitation*, as *Rom. 4. 22, 23. Mat. 12. 42.*

The other for *Caution*, being set up as *Rocks* in a *Map* to be avoided.

Examples of the *wicked*, these must likewise teach. See *Mat. 12. 41. 1 Cor 10. 6, 7, 8.*

Reason.

The *Reason* is evident, *Rom. 15. 4.* If every thing written be written for our learning, then *Examples* (questionlesse) *Scripta sunt etiam ruinae priorum ad cautelam posterorum.*

Ardeus

Vse 1.

First, Take notice of Gods goodnesse to us in providing so many helps for us necessary to Salvation. Two *Senses* there are of learning, *seeing, hearing*: Neither of these you see are without meanes of Instruction. To our sight he hath laid open the book of the *Scriptures*, and the great booke of the creatures, wherein we may read his Power, Wisdome, Justice, Mercy; he hath both described a way to life, and set up leaders and guides in that way: Not a vertue commended, nor a vice forbidden; but God hath exemplified in some patterne, both for the better direction of the faithfull and greater condemnation of the wicked: An help it is to have a copy, but a greater help, to see the Master make the letter.

Let

Let us learne by *Examples*, *Iob* 8.7. and not slightly passe over those recorded in the Word, and daily brought to light (as we do strange Countries in a Map) but so read and observe, as if we did see acted before our eyes, what in Scripture is recorded to have bin done by or befallen others.

Vse 2.

Good Examples of the Saints, God sets up like lights to direct us in the way of Piety. Thou hast a good Neighbour by thee, a godly man dwelling neare thee, thou shouldest be better by him and profit by his Example; as the contempt of the Word, so the contempt of Example, makes us liable to Gods wrath.

Object. But say he is an ill one?

Resp. Something must be learned notwithstanding: How often in Scriptures are the *Examples* of *Heathens* (in some actions) propounded for Instruction? If *Good* to shame and provoke us, *Ier.* 2.11. *Mal.* 3.8. *1 Cor.* 5.1. If *Bad* to worke detestation in us, *Deut.* 18.9. *Ephes.* 4.17. Something still must be learned out of the sinners *Schoole*. As *Ca-* to *senior* did sometimes say, *Wisemen have more to learne of fooles, then fooles of wisemen.*

Secondly, we learn hence,

The best patterns are for our instruction.

Doct. 2.

It was not the *Priest* and *Levite* he must imitate, but the *Samaritane*. Hence the Example of *Angells* is propounded, *Mat.* 6. And of the *Saints*, *Iam.* 5.10. *Heb.* 11. & 12.1. *1 Thes.* 1.6. *Phil.* 3.17. yea of *Christ* himselfe, *Heb.* 12.2. *1 Pet.* 2.21. *Ephes.* 5.2. nor would *Paul* himselfe be followed further then he was a follower of *Christ*, *1 Cor.* 11.1.

They are least faulty; now every fault in a set copy is important, and may prove a rule of error.

Reason.

This condemnes such as still are following the worst; they can imitate none but such as have beene gracelesse. The complaint in *Seneca* well suites the times; Men commonly live not *ad rationem*, but *ad similitudinem*: and through the vicious dispositions of our heartes

Vse 1.

it

it comes to passe, that the worst *examples* have our greatest allowance.

As for the practise of Saints commended to our imitation we can give their practise the praise, *Laudamus veteres sed nostris utimur annis*. *Abrahams* obedience; *Sarabs* modesty, &c. shall have commendation, but every *Iesabell*, or courtly *Herodias*; every *Saul* or *Achitophell* shall rather be followed. What is this, but to be like the *Dogge* or *Swine*; to imitate them in their beastly practises.

Or if we do follow them, it shall be in their erring, *Noah* in his drunkennesse; *Lot* in his incest; *Jacob* in his lying; *Abraham* in his doubting; *David* in his adultery; *Peter* in his backsliding, loving that in the Saints, which the Saints never loved in themselves, (their vices;) Like flies we slip over all the sound parts of the body, and light upon soares and ulcers; making the Saints soyle, to be our jewell; their shame, our glory. Thus *Theodosius* excused a fowle fact, because *David* had done the like, to whom *S. Ambrose* makes this answer, *qui sequutus es errantem, sequere penitentem*: But this we cannot hit on. A light pensill can draw the wharts, and wrinkles of the face, but not the visage to the life.

Lapsus sanctorum, ut non cadamus, non ut cadamus prebentur exempla: Such as passe by the good examples of the godly, and imitate them in their sin, I cannot better resemble them to the *Egyptians*, who beheld the *Sun*, the *Moone* and all the glories of nature without admiration; but if they meet with a *Cat* or *Crocodile*, they strait bow their knees, and fall downe to worship.

Vers. 2.

Seeing we are given naturally to apish imitation; let us suffer Christian prudence to make choice patternes. *Christ* he is the patternne of patternes; the rule and measure of examples, he gave us an ensample that we should follow his steps, 1 *Pet.* 2. 21. The Saints are

next:

next : and their examples bind us to imitation: now how farre we may make their practise our patterne would be enquired.

And here that utuall distinction of *Actions*, *Ordinary* and *Extraordinary*, would be remembred.

Some of their *Actions* were *Extraordinary* : being done by vertue, or *Extraordinary calling*, as *Gen. 12. 1, 2. & 22. 10.* or *Extraordinary instinct* : as *Eliab calling for fire from Heaven, 2 King. 1. 10.* so *Num. 25. 7, 8.*

Or occasioned by speciall necessity of times, as *Act. 4. 32. & Act. 20. 34.*

Other of their *Actions* were *Ordinary* : and those admit of a threefold distinction : some were good, others bad, others of an indifferent nature.

As for those which are noted as sinfull, wherein they bewray humane infirmity, they are as the darke part of the cloud which waited on the Campe of *Israel* ; which while the *Egyptians* followed, they were deceived, and in the end drowned. These are spectacles of humane frailty, not examples t or like practise.

Their good *Actions* were their practises, according with the Law of God : as their meekenesse, obedience, patience, &c. which is like the first part of the cloud that was towards the *Israelites* themselves, to guide them : herein we must follow and imitate them.

Their *Indifferent Actions* are those, which in themselves (considered without circumstances) were neither commanded nor forbidden : In *Actions* of this nature, we may, or may not follow them : For this is an undeniable rule ; an example doth no farther bind, then it is backe with a precept. In it selfe it hath but the power of illustration of what is in the precept, and it doth containe in it the force of the rule. So that an example of some good man (in such *Actions* as are not contradictory to precepts,) onely warrant the same

same *Action* in another; (as *Abrahams* making a feast at his chldes weaning; *Christs* closing the booke after hee had read the Text, &c.) but doth not charge conscience with the doing of it. For where is no *Law*, can be no *transgression*. In this case we are not to esteeme of any above what is written, so as to clog our consciences with duties onely upon bare *examples*.

Vse 3.

In the third place, it may be a spurre to put us on to give good *examples*, seeing in so doing we shall have the honour to become presidents and patternes for future ages: (the greatest honour that can be given to the *Saints* in this life.)

Urbis et ex-
emplum.

This doth not onely make Religion to be well spoken of, but it profits many, even a world of people, 1 *Thes.* 1. 7. *Rom.* 16. A good *example* is like fire, many candles are lighted at it, and it selfe neither the worse, nor the lesse. Or like a *stone* throwne into the water, which though of it selfe it makes but one circle, yet it begets a 100. *Ioh.* 5. 50. When Christ told that noble petitioner, *thy sonne liveth*; at the first hearing *hee beleaved*, but when he came home and waighed the matter, not onely himselfe, but *his whole house beleaved*. Yea many that we know not, may receive good from our good example given, and left, 1 *Pet.* 5. 5. It will not onely like *Aarons* oyntment, run downe to the skirts of our owne garments, but it will run like *Nilus* over all the Country. Yea the vertue of good *Examples*, shall last when we are dead and rotten, and doe good for a long time after (in some cases) to the worlds end, keeping the sent so long as no other perfume can: (as you see here this *example* of the *Samaritane* did.) It shall be upon record while the world stands. You may remember what *Isaiah* said of *Rabba*, *It will be called after my name*. So it is true of many exemplary sines, as *Ieroboams*, *Onans*, *Balaams*, *Corahs*, *Sodoms*, &c. They are called by the Founders owne names; and though few men will confesse their

sins, yet many mens sins will confesse their master. To be a president of vice, is like the setting ones house on fire, which burnes many of the neighbours, and so he that doth it is to answer for all their ruines: Such a bitter root must answer for it selfe, and for all the corrupt branches. On the other side, in *virtuous Actions*, (both wayes) a man lives when he is dead, and is working to the worlds end: so that those deeds we have done while wee were living on the earth, wee shall not onely receive for, but those also done through our example in future ages. Great need then have wee to be good presidents, seeing it is a thing of so great consequence.

And let such as shine by good *example*, be much made of in every place. Good *examples* are like *Common Schooles*, and they are the better, because they are *Free*. Such a priviledge how well do we to like off, for our childrens good? Then highly regard this, which so much concernes thy soules good: And as you will spread abroad the fame of one, so by the humble acknowledgement of the praises of others, spread abroad the light of good *Example*, so farre as may be, 1 *Thes.* 1. 7, 8. As for those, who by slanders and calumnies, do indeavour to blemish the good conversation of the godly, and so rob the world of the profit of their examples, they shall beare their sin.

Further observe, in that we are willed to do as this *Samaritane*, (whom we heard before was hated as an enemy.)

No matter who it is that gives examples; the example being good must be followed.

Some will not doe good works, because *Papists* do them; some not heare Sermons, because *Precisians* do so: but doe thou likewise: looke on the worke, no matter for the person.

Again in that we are willed to doe likewise as he did, Observe,

Vse 4.

Doct.

Doct.

Works of charity must be so done, as this Samaritane did them.

Now then as the Traveller having got up the hill, looks backe on the Towne hee hath left behind him, so doe you, Consider well what hath beene said, and the Lord give us *understan-*
ding in all things.

(**)

FINIS.





A N
ALPHABETICALL DI-
RECTION TO SOME OF THE
CHIEFE THINGS IN THE
FORE-GOING EXPOSITION.

A



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